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- ☐ Bible 104b (Hermeneutics)
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- ☐ Bible 303b (Hebrews)
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- ☐ Clothing 340
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- ☐ Song Leading 70

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Circulation Manager

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FEBRUARY, 1954

No. 6

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February, 1954

In This Issue

MORE than a year ago Dr. Nelse F. Ockerblad of Kansas City met another elderly Kansas City physician and engaged him in casual conversation. Much to his surprise he learned that he was talking to the man who as a young physician had accompanied Dwight L. Moody on his last journey from Kansas City where he was taken ill to the evangelist's home in East Northfield, Mass.

▶ As this is written, Dr. Ockerblad is critically ill—so ill that he may be with the Lord before this issue can reach your hands. Nevertheless, the story of "Mr. Moody's Last Journey," as told to him is set forth in this issue. That it appears here is due in no small part to the courtesy of Dr. Wilbur M. Smith who placed Dr. Ockerblad in touch with Moody MONTHLY.

▶ At least two other features in this issue relate to D. L. Moody and will therefore be of special interest. One is the informative article in this month's Missions Department (page 36), on "D. L. Moody and Missions." The other is the picture feature, "Moody Lived Here," enabling you to see many of the items associated with the great evangelist's life and work at Moody Bible Institute.

▶ Last September, as you may recall, MOODY MONTHLY invited Christians to share in a special TV survey. A full report appears this month in the article by Russell T. Hitt, "Giant in the Parlor." The editors hope that in addition to providing a cross section of Christian opinion on this important subject, the article will be of personal value as you face the TV problem.

THIS MONTH'S COVER



★ "MOVE FORWARD VALIANT MEN AND STRONG . . ." a line from the rousing old evangelistic song characterizes Mr. Moody in his great soul-winning campaigns across this country and the British Isles. Gertrude Germann views a picture of Mr. Moody which hangs above Dr. D. B. Towner's old organ among the mementos of early days at Moody Bible Institute.

TEEN-AGERS WITH "NO PLACE TO GO"

Dick is big—big all over. He has a heart for growing boys and, although his initial assignment was building maintenance work, he is on fire for souls, specially Jewish.

The evening after his arrival a few weeks ago, Dick found three boys loitering in our building entrance, smoking.

"There is nothing to do. We have no place to go."

"I know how you feel," replied Dick. "When I was a boy I was the same. How would you like to come over some evenings and have some fun?" Of course they would! "And would you like to learn to make things with tools?" Again delight. "And then some Bible study?" That, too, met with hearty response.

"Now I've got some work to do in the garage."

"We'll help you!" And out went the boys at Dick's heels, accomplishing in two hours what would have taken him alone most of the day.

Already, through prayerful effort, teen-agers in younger and older groups, about half Jewish and half Roman Catholic, are with Dick almost every evening and some afternoons, with Laun Hunter's fine co-operation when he is not busy visiting adults. Table tennis, darts, ring toss, and other games are followed by lusty singing of choruses and hymns, favorites being "Hallelu, hallelu!" and "Faith Is the Victory."

Then the youngsters settle down for Bible study, with Bible stories, flannel-graphs, etc. Some are very receptive to the gospel. A big Gentile boy of unhappy background has been saved, and is now hired to help Dick around the building. Several others have also professed acceptance of the Saviour. Another boy, a discipline problem here and elsewhere, prayed: "Lord, forgive me for the way I have acted. I thank you for Mr. Anderson and Mr. Hunter. Help me next time I come not to be so mean."

With two men working among these big boys, the news is spreading fast that ours is a place where young people are welcome. The delinquency problem is solved when adults overflowing with the love of Christ give these boys and girls sympathetic leadership. God is directing us to wider planning for young people's work. Will you pray, asking God what part you should have in its furtherance? Write to

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MRS. WILLARD ALDRICH

The author's home responsibilities plus an illness in the family have made it impossible for her to provide copy for this month's issue. Watch for this feature again next month.—The Editors

Shut In

By Mildred H. Corbett

And the Lord shut him in.—Genesis 7:16

IF God has shut the door to one service, we may be certain that He has another task for us to do. Surely there is no Christian to whom the Lord is not offering some task, some avenue of service. It may be that we are looking for the larger field, when He has a humble place for us. Let Him use us as He sees best.

The Lord may shut us away from others, from worldly distractions and even from other Christians, that we may be shut in with Him. God may shut us away from other service that we may have more time for prayer and communion with Him. And our prayers may be the means of greater blessing than all other service. We may be shut away from the finest things of life, from the understanding of loved ones and the sweet fellowship of Christian friends. Such a precious experience is more to be desired than all the honor and glory that earth could offer, for it brings deep communion with the eternal God.

If God shuts us in—away from even spiritual values that we believe to be necessary for our Christian life—He will not leave us alone, but will be with us, and very precious and sweet will be the sound of His voice and the touch of His hand. This deep spiritual experience can come only to those whose lives and possessions—every part of their being, their hopes and desires—are wholly surrendered to God, who are living in the Spirit moment by moment and to whom God is the center of their being.

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Subscription Department

Moody Monthly

NEWS REPORT

*worldwide news
for and about
christians*

WRITTEN FOR MOODY MONTHLY BY CHARLES T. LAMPMAN

NEWS IN CAPSULE

- **U.S. Currency Motto to Honor God Urged**
- **N.Y. Capitol Prayer Room Suggested**
- **ABS Establishes New Program of Advance**
- **Search for Oldest Bibles Produces Rare Volumes**
- **World to Get Only Half Enough Bibles in 1954**
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- **Archaeologists Open "Oldest" Christian Church**
- **Tracts Reach Iron Curtain Readers**
- **Swedish Free Churches Warning Against Sect**

NEWSQUOTE of the Month

"Many who regard themselves as Christians . . . are bewildered because many are beginning to doubt how Christian Christendom really is . . . The great masses of Christians have been taught to believe Christ came to save mankind, yet their newspapers remind them every day that never has mankind's earthly home stood in greater need of being saved."

Story behind the quote: Fred Bodsworth made the above statement in a feature article in *Maclean's* (Dec. 15, 1953), Canada's equivalent of America's *Saturday Evening Post*. Although not written from an evangelical viewpoint, the article does provide food for thought. Commenting on the article the editors said:

"Whatever the correct definition of a Christian may be, there aren't as many Christians as there used to be."

"In three of the six continents, including the continent of its birth and the continent where it reached maturity, Christianity is demonstrably on the defensive. Communism, the faith which is built on the negation of faith, has virtually driven Christianity underground in half of Europe and half of Asia. Political nationalism—aided, without much doubt, by the errors of Christian colonialism—checked its hard-won gains in Africa."

"Ironically, it is in the highly materialistic society of North America that Christianity looks healthiest—on the external and statistical evidence at least."

U.S. Currency Motto to Honor God Urged

All U.S. currency, not only most of our coins, will bear the inscription "In God We Trust" if Matt Robert of Camden, Ark., is successful in a campaign he has launched. Robert, president of the Arkansas Numismatics Society, presented his plan to Secretary of the Treasury George M. Humphrey and Rep. Oren Harris (D-Ark.).

In correspondence with the treasury secretary Robert asserted that the phrase being left off U.S. paper money is "an oversight" that should be corrected. "Putting it on," he said, "would affirm our trust in God in a manner that would be heard round the world and give moral and spiritual strength to those who realize a great nation humbly and reverently places its trust in the Almighty."

Congressman Harris agreed with Mr. Robert and saw no reason why the motto should not be on the nation's currency.

N.Y. Capitol Prayer Room Suggested

The State Capitol in Albany, N.Y., needs a "quiet room." So Governor Thomas E. Dewey has been told. The need was cited by William A. Anderson, an elevator man in the capitol building, who declared that there is space available that is not being used and which could be converted for such use at very little expense.

In making his recommendation Mr. Anderson said: "I have noticed several newspaper stories lately where a small room has been furnished as a simple chapel in public and office buildings and set aside so that visitors and employees can retire there for a few moments of rest, meditation and prayer."

ABS Establishes New Program of Advance

A new program of advance was adopted by the Advisory Council of the American Bible Society meeting in New York City for its thirty-fifth annual meeting. A budget of three and one-quarter million dollars was approved for 1954—the ABS's 138th year of Bible distribution.

Main features of the new "advance program" were: publication of Scriptures in the Korean language for re-established homes and churches in Korea, and illustrated Gospels in Korean for 600,000 school children; Bible distributors for work in Okinawa and other Japanese islands; and Chinese Scriptures for an evangelistic campaign in Formosa.

Also, the training of twenty-five Bible distributors for service throughout the Middle East; aid to Bible societies facing difficult situations, and to Scripture publication in several areas in Europe and the Middle East; a grant for publication purposes in Brazil; and grants for various phases of Scripture translation.

Funds allocated for work in the United States would be devoted, among other projects, to a daily Bible reading for a complete year on more than fifty television stations; increased circulation of Scriptures to the armed forces; and intensive distribution campaigns in newly established communities.

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Cochrane



LeTourneau



Stevenson



Aldrich



Aerni

• Dr. Robert G. Cochrane, "one of the most eminent leprologists of our day," has been appointed technical medical adviser for American Leprosy Missions. The new post was established because of the growing need for careful supervision and evaluation of the works aided by ALM. Dr. Cochrane is credited with being the first doctor to investigate the use of the basic sulfone drug, diamino-diphenyl-sulfone (DDS) in the treatment of leprosy.

• Julius K. Hoffmann, founder of the Gospel Witness to the Deaf, with headquarters in Minneapolis, sent 35,000 Christmas cards in a unique evangelism-by-mail project. All those who received the cards, each of which also contained two gospel tracts, were, like Mr. Hoffman, deaf. He is "praying that the Lord will raise up a Billy Graham among our deaf."

• Merrill F. Unger, professor of Old Testament at Dallas Theological Seminary, has been announced winner of the second International Christian Textbook Contest sponsored by Zondervan Publishing House. His manuscript, which will be published early this year, is entitled *Archaeology and the Old Testament* and won \$1500.00 for Dr. Unger.

• R. G. LeTourneau, Christian industrialist of Vicksburg, Miss., has started his second international development project in Pucallpa, Peru, on the headwaters of the Amazon. His "Ark," a converted 2,000-ton war-surplus Navy landing ship, left with a group of thirty persons aboard under the direction of Roy LeTourneau, his son. Also aboard were small airplanes, jeeps, autos, huge storage tanks, and tons of heavy equipment for taming

the jungles of the Amazon. [The first project in Liberia continues to enjoy God's blessing.]

• John J. Stevenson, Canadian secretary of the Unevangelized Fields Mission, returned from a two-months' visit of the mission's Belgian Congo stations with a firm conviction that "probably no other country in the great African continent is presenting such an unopposed challenge to the Church as the Belgian Congo is today." He also confessed that he came to realize as never before the importance of missionary educational work.

• Vincent J. Joy, of the Central Alaskan Mission, Glenallen, Alaska, seeking to establish a hospital and health center there, reports that already two-thirds of the needed \$75,000 required to be eligible for a matching \$75,000 from the Alaskan Board of Health, has been received. The hospital, "a means of greater propagation of the gospel," will be called Faith Hospital.

• Willard M. Aldrich, president of Multnomah School of the Bible, is being congratulated on the school's being accredited on the college level by the Accrediting Association of Bible Institutes and Colleges.

• Johann Aerni, Swiss pastor of an American Protestant chapel at Archena, Murcia Province, was expelled from Spain after officials refused to renew his residence permit or grant permission for reopening of the chapel. [The Archena chapel is sponsored by The Evangelical Alliance Mission.]

Search for Oldest Bibles Produces Rare Volumes

A big search in two California communities produced some unusual and rare copies of the Scriptures. Both Bible searches were designed to increase reading of the Bible and other Christian literature.

In Fresno the Ministerial Fellowship, seeking the oldest and most interesting Bibles in Indian Wells Valley of central California, announced that many of the unusual volumes brought out of near-oblivion will be displayed in stores of the Ridgecrest community.

A similar three-weeks' project in Bakersfield, seeking the oldest Bible in the San Joaquin Valley area, brought to light more than 150 Bibles, a number of them being rare books. One Bible, published in England in 1769, contained one of America's early newspapers (*The Ulster County Gazette*, published in New York in January, 1800, which told in detail of the death and burial of George Washington).

Among the Bibles displayed in a branch of the Kern County Public Library was one submitted by Mrs. Fred Borton, dated 1829. Mrs. Borton's Bible, judged to have the greatest human interest story associated with it, belonged to a Baptist circuit rider who used it in preaching from village to village. It was also used by a chaplain during the Mexican war.

World to Get Only Half Enough Bibles in 1954

Although more than twenty-five million copies of the Scriptures will be published or distributed this year, the actual need is for twice that number. So declared Dr. Gilbert Darlington, treasurer of the Advisory Council of the American Bible Society, in a report to the Council at its thirty-fifth annual meeting in New York City.

It will require the united effort of each of the twenty-four

national Bible groups associated in the United Bible Societies to provide the estimated twenty-five million Scriptures to be distributed around the world. (The same societies, in the past 150 years, have distributed 1,200,000,000 Bibles or portions in 900 languages and dialects. Approximately 15 per cent of this total were complete Bibles.)

Texas C of C Fosters Church Building Project

"A church spire is as important to a city's growth as a smokestack," says Manager Marion Watson of the Daingerfield, Tex., Chamber of Commerce. In explaining the C of C's attitude Watson declares, "The smokestack may be the traditional symbol of industry, but the way to attract new residents to a community is to build churches."

Tending to prove Mr. Watson's contention that "churches are a definite civic asset" is the result of a two-years' project sponsored by the C of C. Besides helping newcomers find church homes, members of the Chamber give physical and financial support for the erection of new churches. *Statistics:* In two years three new churches have been erected and three of the five older churches have begun expansion programs. One church's membership increased from eight to 175. A total of almost 700 took up residence in Daingerfield during the past year.

Young Life Announces New Leadership School

When National Field Director Jim Rayburn made his twelfth annual report to the board of the Young Life Campaign, he saved his most sensational disclosure for the last three paragraphs—the establishing of Young Life Institute. YLI will be a summer training center for leaders of young people.

As announced by Rayburn YLI will be a graduate school

Moody Monthly

specifically designed to train specialists for evangelism among adolescents. It will offer courses which will be equivalent to those for a master's degree in Christian education. Dr. J. Laurence Kulp, professor of geo-chemistry at Columbia University, atomic research scientist and consultant for the Atomic Energy Commission, will serve as president. Walden Howard, Southwest regional director of Young Life, will act as dean and registrar.

A Blue Star faculty has already agreed to teach at YLI.

Last year YL operated on a budget of almost one-quarter million dollars, which provides for a staff of seventy-five leaders, the operation of three ranches in Colorado, the support of YLC clubs in just under 400 high schools of the country, and the publication of a youth magazine.

Radio Bible Class Recognized as Church

Because a circuit judge ruled that a radio Bible class may be regarded as a regularly organized house of worship under the Michigan sales tax law, Dr. Martin R. De Haan is entitled to a tax refund.

Although the judge admitted that the case was "unusual," he did recognize the contention of Dr. De Haan that his weekly Radio Bible Class, originating in Grand Rapids, Mich., is a regularly organized church. The Michigan revenue department had argued that the Sunday program, broadcast over 340 Mutual network and independent stations, was neither a school nor a church and thus not exempt.

Providence Forced to Discontinue FM Station

Three causes were cited by Dr. Howard W. Ferrin, president of Providence Bible Institute, for the suspension of the institute's non-commercial FM radio station (WPTL). He cited the station's limited audience, TV competition, and lack of adequate financial support.

WPTL was the first FM outlet in Rhode Island and the first FM station in New England with a non-commercial, educational license. The station had served evangelicals in the school area for almost six years.

Archaeologists Open "Oldest" Christian Church

Archaeologists, according to a Reuters' dispatch, have completed excavations on the oldest Christian church in Austria, a fifth century building on Kirchbichl Hill, near Lavant, in the East Tyrol.

The church, believed to have been the headquarters of the bishop of the Celtic-Roman city of Aguntum, is 120 feet long and 30 feet wide with an adjoining baptistry. Close by is an old castle, which may have been connected with the church. Both appear to have been damaged by huge stones.

Archaeologists now plan to excavate completely the remains of the adjoining city of Aguntum, Celtic center in prehistoric times occupied by the Romans a few years before Christ.

Tracts Reach Iron Curtain Readers

Balloon carried Bibles and gospel tracts released by the International Council of Christian Churches are having their impact behind the Iron Curtain, the North American Newspaper Alliance reports.

According to word based on interviews with refugees slipping into West Germany, people are reading the tracts, which were printed in Polish, Czech and Russian. The report has spurred ICC leaders to attempt to "air express" 500,000 Bibles and millions of tracts within the next few months.

Swedish Free Churches Warning Against Sect

Some 150,000 copies of a pamphlet attacking the Jehovah's Witnesses as godless are being distributed in Sweden in a campaign against the sect launched by that country's Free churches.

The Swedish State Lutheran Church is not participating in the campaign, which is being spearheaded by the Pentecostal movement in Sweden and its leader, Dr. Lewi Pethrus.

Free Church leaders have arranged mass meetings and

demonstrations for cities and hamlets across the country in their effort to warn Christians against joining the sect, whose six thousand members in Sweden have been extremely active during the past year.

Greeks Accept Bibles; Reject Bible School

On his recent tour of the U.S. King Paul of Greece visited the American Bible Society headquarters in New York City. He came to convey his personal thanks to the Society for its contribution of Bibles to the Greek people. At the same time, Ray Lawson, consul general of Canada, gave King Paul the first copy of an additional 50,000 New Testaments in ancient Greek which are being given to the Greek people by Canadians.

Meanwhile, in Athens, a royal decree was published in the official *Gazette* which authorized the Greek government to seize land belonging to the Evangelical community at Katerini in northern Greece. (The Evangelical community had planned to build a church day school and evangelistic center on the property.) The decree was drafted for King Paul's signature by the Greek Ministry of the Interior.

Korean Bibles Destroyed in Pusan Fire Replaced

Scriptures valued at \$65,000 were destroyed when the Bible House at Pusan, Korea, was burned out by a fire that swept the city recently, it was reported in New York City by the American Bible Society.

According to a cable received from Tokyo, 30,000 Bibles, 53,000 Testaments and 600,000 Gospel portions were lost in the conflagration, the worst in Korea's history.

In response to an urgent appeal for help, Dr. Gilbert Darlington, ABS treasurer, said that \$5,000 had been deposited to the credit of the Korean Bible Society for emergency use. An order also was placed immediately for a large shipment of paper to Korea in order that the printing of Scriptures there may be continued.

HUMAN INTEREST STORY OF THE MONTH

The women of the Associated Reformed Presbyterian Church in Due West, S.C., are a pretty determined group of women. Seems as though they wanted a nice organ for their new church. They really *did* want that organ.

Their men folk had given all they could to build the church and put pretty pews in it. So the women agreed to supply the organ. But fund raising in their small community of modest homes was not easy. Yet the good ladies wanted the organ pretty badly.

No one can remember now who it was who made the suggestion, but the ladies agreed to contribute to an organ fund. The money was to come only from the eggs their hens laid on Sundays. The women entered into the plan with great zeal. Twice their savings were wiped out by bank failures. But the women really wanted that organ. By now even the chickens were co-operating and laying more eggs on Sunday than on any other day.

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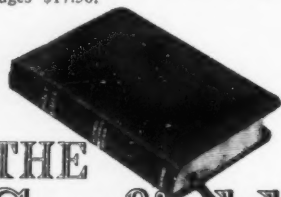


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Our Moody Readers

That Kinsey Report

Your article by one, Mr. Graham, ["The Bible and Dr. Kinsey," November] on book by Dr. Kinsey was in poor taste and had no meaning. Apparently Mr. G. missed the point. Dr. Kinsey is not a minister and therefore not qualified in matters of morals, and by the same token Mr. Graham is not qualified in the field of sex. Let each man remain in his own field. Dr. Kinsey is an expert and doing a good piece of work. We are regular attendants at church.—Mr. and Mrs. W. F. Brown, Azusa, Calif.

Being a member of the armed forces, I am quite familiar with some of the immorality that exists. It is a challenge to each of us as Christians, to take a stand with Dr. Graham, and put on the whole armor of God that we may be able to withstand in this evil day.—Sgt. Joe W. Mayberry, Korea.

I am seventy years of age and a college graduate. How I wish I had had a copy of Dr. Kinsey's report fifty years ago. If I had my life to live over, I'd give the heave-ho to the church's doctrine on whispered sex, and all that bunk. No, I am not an unbeliever. I am a faithful member of one of the largest denominations, have attended a seminary and know the story of morals down through the centuries. Again I say, give us more men like Dr. Kinsey.—(Name withheld)

Let me urge MOODY MONTHLY readers not to taint the atmosphere of their homes with this recent Kinsey report. In my childhood there was a great deal of interest shown in a secular set of books stating so-called facts of that day. In childish curiosity I opened at random one of the set, and read a statement which did unutterable damage to my thinking in the years that followed. Since then, the Lord has given me, along with salvation, a new set of values, and I recognize these reports to be tools of Satan to poison minds and sear consciences, and to lead young people into sin on the basis that it's the accepted thing, and if you think otherwise, you're a fuddy-duddy.

Let us fight the good fight of faith, "as one who ruleth well in his own house," in keeping our homes hallowed, for Jesus' sake.—(Name withheld)

In Behalf of Hymns

Thank you very much for the editorial on our church hymns ["What's Good About Our Hymns," December]. We need a strong defense of them in these days. Tuneful and pretty though some choruses be, they shall never mean to our Christian heritage what hymns mean. The story of Christian experience behind many of them make them precious, as well as the text and melodies. Young folks especially need a new appreciation of our church hymns, and a real love for all they say for us, when we join in the singing of them.

I had Martin Luther's wonderful hymn, "A Mighty Fortress Is Our God" played as the recessional at my wedding. It is far more meaningful for life than the traditional music, and it impressed each person in the wedding party with the im-

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portance of taking God along as we went into our new life together. Now I hear others saying how beautiful that organ message was, and the hymn means more to them now than it had before.—Mrs. Donald J. Tepe, Chicago, Ill.

Footnote to Van Til Attack

Your December issue contains an item on the attack recently made in the *Calvin Forum* on the apologetics of Dr. Cornelius Van Til of Westminster Theological Seminary ["In the Study," p. 301. Permit me to call attention to a sentence in that item which, while true so far as it goes, is open to misinterpretation.

From the statement, "This periodical is edited by the professors of Calvin Theological Seminary," the reader can hardly help inferring that the attack on Dr. Van Til's apologetics was launched by the faculty of Calvin Seminary. But that was not the case.

The truth of the matter is that *The Forum* is edited by a board consisting of the faculties of Calvin College and Seminary, that not one of the articles attacking Dr. Van Til's apologetics was written by a member of the faculty of Calvin Seminary, and that, according to the constitution governing *The Forum* board, the responsibility for the content of said articles rests immediately and entirely with the editor-in-chief, who is not a member of the seminary faculty.—R. B. Kuiper, acting president, Calvin Seminary, Grand Rapids, Mich.

Pastors' Problem

We pastors stay so busy that it is next to impossible to read all the good magazines, papers and books that are on the market. Yet if we do not read them we will miss lots that will better inform us in the ministry, especially soul winning pastors, whose time mostly is given to winning the lost to Christ.

I was just reading in the December issue an article by Wilbur M. Smith, "Magazine Articles of Major Importance." In this article I received some information that I have been wanting for some time. I would have missed it had I not been a MOODY MONTHLY reader.—John E. Strickland, Palatka, Fla.

Moody Monthly

The First "How to" Film
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AN EFFECTIVE GUIDE FOR FAMILY WORSHIP

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"Faith Of Our Families" suggests the answer to every one of these real, everyday problems. And it answers them not by presenting a sermon, but by showing an interesting case-history demonstration of how other families, under the same circumstances and difficulties, have overcome these difficulties and held inspirational family worship.

"Faith Of Our Families," 16mm. sound, 40 minutes, black and white, rental \$11.50.



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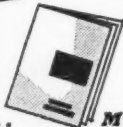
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Moody Monthly

Editorials

Work That Lasts

While editing the various articles and short features in this issue concerning D. L. Moody, we have been impressed again with the continuing impact of a life that day by day is yielded to God.

More than a half century after Moody's death his life and work are still bearing fruit. Of course we think especially of the work of Moody Bible Institute—of the young people trained for Christian service, of the outreach of Christian literature, of the word of salvation and Christian instruction being sent out, some of it by means of media unknown in the evangelist's own day. But Moody's influence is also felt abroad—not only in the British Isles where he carried on campaigns, but in other countries as well. (Robert L. Constable, vice-president of Moody Bible Institute, tells of recently visiting a church in Norway which was established as the result of Moody's ministry.)

Such a fruitful life should drive home a truth too easily forgotten: it is the yielded life which counts for God.

Peter and the disciples with him learned this after the resurrection, when the Lord commanded them to cast their nets on the other side of the ship following a fruitless night of fishing (John 21:6). The results of self-directed labor—even labor for Christ—are transitory as a wisp of smoke, but that which is done at the command of Christ in His way and strength will bear its fruit.

Moody's favorite verse is said to have been, "He that doeth the will of God abideth forever." Surely his life and work prove that what is done at God's bidding also abides and continues to bear fruit long after self-directed efforts are forgotten.

In which category is the work which you are doing now? Will it abide?

That Giant in the Parlor

MOODY MONTHLY's survey on how Christians are meeting the problem of television is now complete. As might be expected, it shows as much diversity of thought as is to be found in Christians themselves.

As Russell T. Hitt, writer of the survey article, points out, "people really have a problem with TV whether or not they have sets." This of course is true only in TV areas, but non-TV areas are steadily shrinking.

The study would seem to recognize a growing awareness that there is no pat answer. Very few of those participating are entirely satisfied that they have a complete answer. That TV opens a potential window on activities and situations the Christian would prefer to keep outside his home cannot be denied. On the other hand, those activities and situations are not new; in the final analysis the individual Christian must himself choose between what he is to take into his mind and what he is to shun.

Facing such a problem should remind us first of all that the Christian life is one of obedience which rests upon the Lordship of the living Christ. Thus the obligation of every Christian family is to consider its own situation

in the light of the problem's many aspects and to seek the Lord's will definitely and purposefully in this matter. Having done this, he will need especially to guard against judging the brother who accepts TV, or despising the brother who rules it out. "For we shall all stand before the judgment seat of Christ."

This does not mean that the problems raised by TV are to be taken lightly. While some homes and families may take TV in their stride, some no doubt will be greatly harmed. Certainly wherever TV is admitted to a Christian home, it should be controlled with care. If experience proves that this is not possible, TV has no place in that home and family.

Having said this, however, we should concede that the coming of the television problem is not altogether to be regretted. Every situation which presses us closer to dependence upon the Lord Jesus Christ and forces us to new discoveries of His resources and power holds potential blessing for those who are in dead earnest in their Christian lives.

The Piltdown Man

It would be easy to overestimate the importance of the recent discovery that the so-called Piltdown man is merely a clever hoax. Yet the disclosure has its interesting aspects.

Anthropologists placed the Piltdown man on our family tree on the strength of skull fragments and part of a jaw found in a gravel pit near Piltdown in Sussex, England. Since 1911 anthropologists generally have believed the skull was from a man who had lived from 750,000 to 950,000 years ago.

Though the skull was obviously human, the apelike appearance of the jawbone has made some scientists suspicious. Others have been certain that the jawbone was part of the skull and proved apelike characteristics in the Piltdown man. Some even regarded the find as pointing toward the much sought for but never found "missing link" connecting men with apes.

Now, following chemical tests, British scientists are saying that the skull fragments are possibly no more than 50,000 years old—no older than other fossil finds in Europe. More disturbing yet, the disputed jawbone has proved to be from a modern ape with bone and teeth carefully doctored to make them look both old and somewhat human.

It is probably too much to hope that evolutionists who have rejected God's revelation concerning the creation of man will be greatly impressed by the loss of this one piece of evidence. But the Piltdown man (casts and pictures of which have until recently been found in leading museums) should be a striking reminder that it is easy indeed to build too much of a case on fragmentary evidence.

God's mercy is very great. Perhaps even by this seemingly incidental circumstance He is saying to some, "Are you not unwise to doubt My Word? Do not let even the answers of science—which are necessarily incomplete and changing—hinder your belief in My revelation. Man can so easily draw the wrong conclusions from the bits of evidence which come before his view. But though heaven and earth shall pass away, My Word shall not pass away. Turn ye, turn ye, for why will ye die?"

Defenders With Brass Knuckles

Christians above all others ought to be completely fair in what they think and say and write. Sad to say, however, this is frequently not the case. Let a sharp issue arise and every weapon of the professional demagogue—half-truths, untruths, innuendo and all the rest—will frequently make their appearance.

We have at hand a cartoon booklet whose author attempts a knockout blow by means of allegory. His cause is worthy, but his manner of attack would shame a backwoods fighter. Departing almost completely from the facts, he weaves a tale to suit his fancy, caricatures his adversaries as Dick Tracy villains, assigns them motives to suit his purpose, and puts words of his own choosing in their mouths.

This we are glad to say is far from typical. But many who in other ways are exemplary Christians, in press and pulpit are sometimes guilty of lesser violence to the principles of truth, honesty and fair play. Motives are imputed; facts on the other side are overlooked; prejudice is loosed to run at will. Statements are used which cannot be checked or verified. Brethren, these things ought not so to be.

Some in the religious world, it is true, subscribe to the belief that the end should justify the means; but truth needs no such champion. Certainly the man in whom the Spirit of God dwells should be above such methods. "For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (I Thess. 2:3, 4).

If truth is on our side, we need not fight her battles with brass knuckles. Such weapons add no stature to the cause we represent. Often they do much harm.

That Hard-Earned Eighty Cents

The Macedonian Christians, who "first gave themselves to the Lord" and then gave abundantly out of their deep poverty, would no doubt find it hard to understand one of the most recent reports on Christian giving in this country.

Issued by the Joint Department of Stewardship and Benevolence of the National Council of Churches, this report shows that some 38 million members of 46 U. S. Protestant and Eastern Orthodox churches are making an average yearly contribution of \$41.94 a year—and this is a 7.6 per cent increase over past performance. Of this amount, an average of \$33.32 per member is going for local church expense, leaving \$1.45 per year per member for foreign missions, and \$7.12 for home missions, overseas relief and reconstruction and church welfare enterprises, such as orphanages, old people's homes and hospitals.

It should be remembered, of course, that these totals do not represent all Christian giving. Only gifts to denominations appear in these particular figures. The picture presented, however, is suggestive. In a word, it means that the average church member in this group—an individual who is currently enjoying the highest standard of living in the world—manages on Sunday to offer

More School in Sunday School?

DOES the average Sunday school need to get down to business in a new way in teaching the Bible? "Yes," says Frederick G. Tinley, whose work with Sunday schools as a missionary in Mexico has convinced him that the average Sunday school can do a more effective job.

His blueprint, if followed, would virtually make your Sunday school a small Bible institute, meeting once a week for two hour periods. Why and how he proposes to do this, as well as what he proposes, will be described in his article, "Let's Put More School in Sunday School," one of the special features in your next MOODY MONTHLY.

the Lord approximately 80 cents a Sunday. Of this, 64 cents goes to keep his church's doors open and 16 cents plus goes to all other work including foreign missions!

We are certain that most of our readers do much more. Many, we know, make real sacrifices. Perhaps, however, there are others of us who know that, though like Philemon we owe all that we have and are to the Lord, still we fall far short of the Scriptures' invitation to give gladly, generously, hilariously—to give in faith as a means of laying up heavenly treasure for all eternity.

Is your heavenly treasure growing? Perhaps 1954 is God's time for you to rediscover God's truth in such passages as Luke 12 and II Corinthians 9, and make a new beginning.

Three Dimensional Bible Reading

No doubt some readers of MOODY MONTHLY who a month or six weeks ago began the new year with every intention of reading the Bible each day are now finding their interest sagging just a little.

To these folk especially we would offer the reminder that the most effectual Bible reading is three dimensional: it has breadth, height and depth.

Breadth we might say is the dimension which comes from transferring the message of Scripture from the printed page to our minds and hearts. While it is possible to read too large a portion of Scripture each day, the average person is probably far more likely to read too little. Rationing yourself on the spiritual food provided through the Word of God is a tragic mistake indeed. Quite possibly you may find that your quiet time reading alone is not enough; if so, find other time for supplementary Bible reading. Cultivate the habit, too, of reading the Bible just because you enjoy it and crave the spiritual food it alone provides.

To give your Bible reading second dimension, be sure to allow time for meditation on what you have read. What does the Scripture portion mean? How does it apply to your own life? Is there a promise to be claimed, a warning to be noted, an example to be followed, a principle to be seen? Only as you grasp the content and turn it over in your mind, only as you weigh and ponder, will you begin to discover what God has for you in His Word. This will take time, but such time will be well spent indeed.

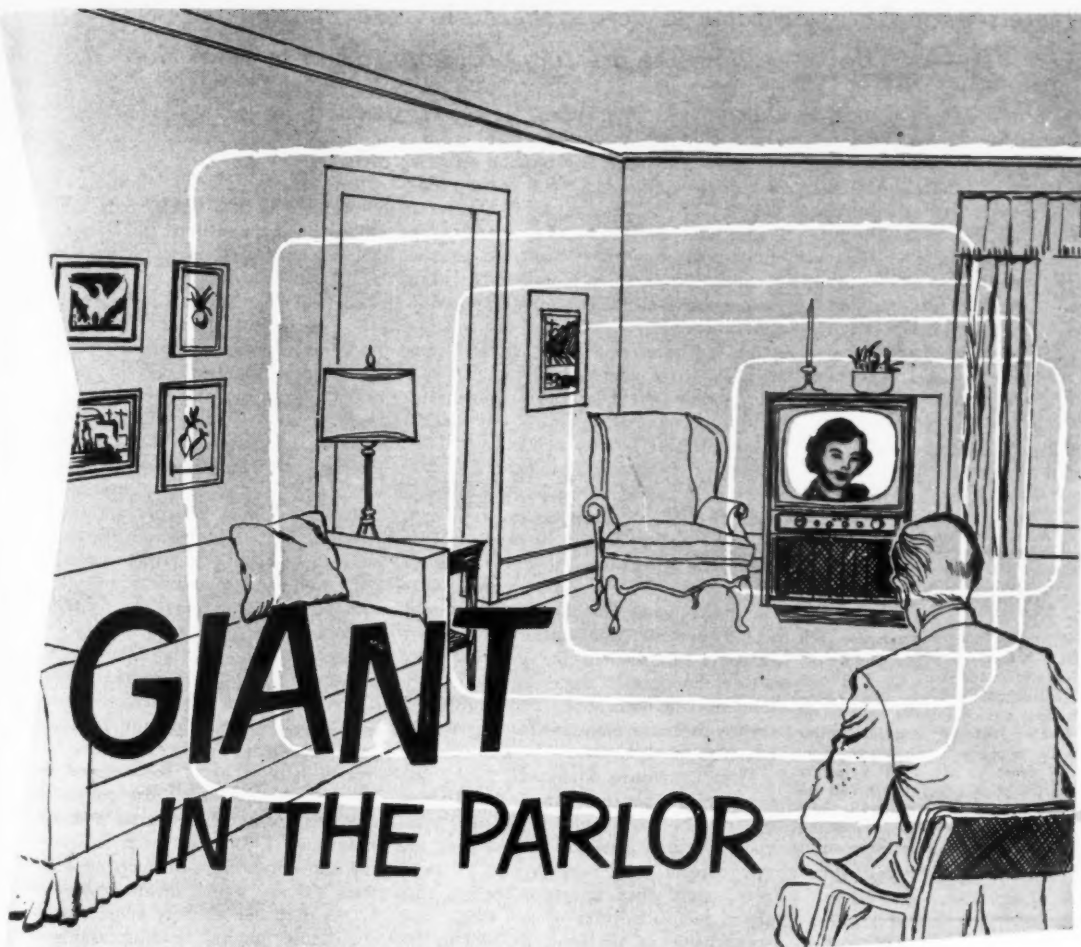
The third dimension appears only when, after reading and meditation, you kneel before God in prayer. "Praying in" what you have read may involve asking God for greater light on the passage just considered; it may center about confession of a sin just revealed, or petition for grace and strength to follow a command. Only by such prayer can you hope to make the definite application which will make the Word effectual in your life. Neglect this aspect of your Bible reading and you will come away unsatisfied.

Such "three dimensional" reading is not new, but it is time proved. Apply these principles and your Bible reading should bring new blessing.

When a pastor ceases to preach salvation through faith in the shed blood of Christ on Calvary for the sins of the world, and that justification by faith is God's gift to man, that pastor is no longer a preacher but a public speaker, and his church, no longer the house of God, but a hall and sounding board for a powerless man.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.—Psalm 25:10

For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.—Jeremiah 39:18



By RUSSELL T. HITT

MOODY MONTHLY readers report on what

they have learned about living with TV

"We find an entire evening viewing TV lessens the appetite for Christian literature and makes us less discriminating as to programs."—Indiana

"TV is kept in place in our home because we genuinely want to please the Lord Jesus. If we had to have rules to keep us from seeing certain programs, it would be time to get rid of our TV."—Michigan

"My problem is that my wife and daughter do not draw the same line of distinction as to TV viewing that I do."—Washington

"We expect no trouble with TV as long as there are other good things to do and as long as Mother and Dad set a good example."—Illinois

"It would take the cost of only two TV sets to set up a mission station in the Philippine Islands."—Anonymous

"Satan will certainly use TV to our downfall if we are overconfident of our own spiritual strength."—Illinois

THE contemporary problem of television in the home is being met in two sharply defined ways by Christians throughout the United States. About half of the evangelical population has decided that the best way to meet the issue is not to have a TV set. The remainder of the Christian families now own TV sets—if they live in television areas—and have devised various ways of controlling the viewing of objectionable programs.

Just how both of these groups are succeeding with their method of control is revealed in the highly significant nationwide television poll conducted by MOODY MONTHLY. The survey has turned up a number of striking facts on a moot subject. Christians of both persuasions on TV control will profit by the findings.

Despite the fact that Christians hold sharply contrasting opinions on the subject of television, there are straws in the wind which indicate that TV sets soon will be as common in Christian homes as radios today.

It is most significant, too, that the MOODY MONTHLY poll reveals that neither the families with sets nor those without them have completely solved the problem that the coming of television has created. Replies to the questionnaires intimate that Christians are groping for a more satisfactory method of dealing with TV and related issues.

There is no denying that this powerful means of mass communication has affected the mores of Christians as well as unbelievers. Obviously, TV cannot be dismissed lightly, for it is uprooting the

Here's what Christian families across the nation are thinking —and doing—about the pressing problems raised by television

social patterns of the civilized world. Believers are facing the need for a satisfactory approach to the total problem of Christian recreation and amusements.

By the mere flick of a dial the living room of a Christian home now may be transformed instantly into a theater, night club or wrestling arena. Tens of thousands of Christians who previously lived cloistered lives and never saw the inside of a night club may now sit at a table next to the floor show without leaving their homes. Many to whom a wrestling match was but recently a vulgar exhibition not enjoyed by respectable people, now discuss freely the attributes of Gorgeous George.

ABOUT THE AUTHOR

ANALYZING and summarizing a survey such as MOODY MONTHLY's "TV Check-up" calls for broad knowledge and experience in evaluating Christian opinion.

The editors' first choice for this assignment was Russell T. Hitt, veteran magazine writer and public relations counsel, who is now executive editor of *Eternity*. Mr. Hitt is former news editor of *Christian Life*, and served for a number of years, as director of public relations at Moody Bible Institute. During this latter period he conducted a listenership survey of the gospel radio station, WMBI.

♦ THE struggle Christians are experiencing is plainly revealed in the questionnaires turned in by MOODY MONTHLY readers. These questionnaires dealing with television were included in the September issue of MOODY MONTHLY, which was distributed to some 70,000 homes. Additional questionnaires were sent to members of thirty-five representative evangelical churches of various denominations throughout the country, to widen the scope of the study. Data given in the questionnaires in many instances was supplemented by more detailed comments which Christians took time to write.

The poll covered every geographical area serviced by television stations. Interestingly enough, geography does not seem to be an important factor. The Christian living in Maine makes the same type of observations as the Arizona rancher. Those living in communities serviced by a single channel of television appeared to have greater problems, however, than families having a greater number of channels to choose from.

The questionnaires came from Christians of widely varying social, educational, denominational, cultural, and economic backgrounds. Yet, strangely enough, there appeared to be no cultural or occupational pattern for either TV or

non-TV homes. None of the factors that loom so large in the normal opinion survey seemed to have any bearing on how respective families are meeting the problem of TV.

Nor did the fact that there were children in the home prove to be the deciding factor as to whether Christian homes possessed television sets. It is true that most of the replies came from homes in which there are children, but there was no evidence to support the fact that children were the determining factor in making them TV or non-TV homes.

♦ EACH family seems to be deciding the issue of television pretty much in its own way. Yet there were patterns of response in other areas.

For example, the poll reveals that Christian homes find the television problem to be most intense during the first three to six months of set ownership. When the novelty wears off, there is a tendency for both adults and children to revert in large measure to the normal patterns of their lives.

Most Christians who have TV at one time or another are conscience-stricken by the enormous amount of time television viewing consumes unless they are very careful. Both non-TV and TV families assert that television brings into sharp focus the fact of the Christian's stewardship of his time, as well as his talents and money.

There is a distinct pattern of experience occasioned by the increasing number of television sets. As the number of available TV sets multiplies, it becomes increasingly difficult to prevent children from seeing television shows.

"With the children being tempted to view TV at playmates' homes," one Chicago mother writes, "we prefer to have them home viewing programs we turn on."

♦ THE most consistent pattern of expression came from families who do not have television sets. This letter from an Indiana mother was typical of many: "We cannot personally see how a person wanting to please the Lord can have a TV when it is like having the theater in your front room. Then too, there is the expense. We believe it lessens the conviction as to what sin is."

From a farm home comes this expression:

"This year we have in our home a twelve-year-old boy from a broken home and he has had too much TV. While he is not a bad boy, he has had enough TV to harden him to crime, killing, etc. Life doesn't mean much to him."

The same writer was incensed with television programs because the Sunday

school children of her community come to Sunday school class singing beer commercials.

"Until we feel that TV would be more helpful than harmful for our children and our testimony as Christians," an Oklahoma mother writes, "we do not want it in our home."

Yet not all the families without TV sets held to this opinion.

"TV is new, relatively undeveloped as yet to its mechanical operation and programs," a Californian observes. "I feel there will be continual improvement in the apparatus itself... Programs will improve as demanded by the public. Christians need to be vocal and use their influence against the deleterious programs, and for those which have a good educational, moral or recreational aspect... Individual Christians can contribute ideas, talent and financial support to Christian use of TV. What has been done with radio can be done with TV."

Another (non-TV) Christian offers additional food for thought:

"TV is a poor substitute for gaining true knowledge and experience... You can classify it as of secondhand value. When I think of all those cheap mass-directed, excitement-seeking commercial programs, I shudder with horror. For me and our family, time before an idolized TV set would mean wasted time... We'd rather actively engage in singing, piano playing, reading, and writing than to get everything pre-chewed and predigested. It is pitiful to watch our generation grow up, partially in a dream world, partially a crime world, without getting proper foundation."

♦ Most of the non-TV homes have devised methods of substitute diversion. One woman, who does not have children of her own, explains her system:

"My class of teen-agers amuse themselves with croquet and Chinese checkers, and we have wiener roasts. We intend to purchase a projector... We do very well without TV."

Quite a number of the families without TV frankly stated that their chief reason for not having a set is lack of sufficient funds.

Some of the families polled differentiated between the mechanical instrumentality of television and the program content of present-day commercial TV.

"What God has given man in the line of mechanical equipment can also be used for God's glory," states a woman from Harrisburg, Pa. "That is the way it should be used."

This woman has no television set of her own, but she sees it frequently at the home of friends. In fact, the non-TV families consistently admitted that they permit their children to view television

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♦ A SURGE

February,



Studio view of a modern telecast. For the Christian's living room at the flick of a dial, a Heater screen, night club or wrestling arena. Acme

in the home of friends and neighbors. They agreed that there isn't much they can do about this without a breach of social relations.

One of the striking aspects of the survey was the indication that TV sets in Christian homes are often turned on for several hours a day. Some questionnaires showed that sets are in operation as much as ten hours a day! This was stated blandly and without defense.

Even those seeking to control the length of viewing time or types of programs reported their sets are in operation for perhaps an average of two to four hours a day. This indicates that probably no single activity in the waking day consumes as much time as television viewing.

While most of the non-TV families see the television issue in terms of black or white, some take a more objective attitude, like the man living in Milwaukee:

"The matter of television seems to be causing considerable anxiety in Christian circles," he wrote. "There should be no cause for alarm. I believe it is safe to say that if there is any question in the mind of a Christian as to whether TV is right or wrong, the best course to follow is to *let it alone*. There can be no hard or fast rule on any such thing. To a Christian, it ought to be a matter of prayer. He ought first to seek the guidance of the Holy Spirit."

The same writer concluded his observations by paraphrasing Joshua, "As for me and my house, we will have no television."

♦ A SURGEON's wife living in an upper

class Philadelphia suburb describes some of the principles followed in their home, which includes a TV set.

"Although some of the questions on the TV check-up are for non-viewers," she declares, "they represent the type of activity which we have provided for our children before and since we got our television set. My husband and I plan picnics, entertain the children's friends at home, go to sports events with them, transport teams, encourage hobbies and good reading material.

"We still believe that a child must be guided, for Satan's teachers are too enticing and popular. It isn't easy, for parental interest often means self-sacrifice, but I am sure the Lord will honor our efforts.

"We are very strict about the type of program viewed, but even so the younger children will sneak in something undesirable every so often. The penalty is no television for several days.

"If a program is just for entertainment, we question whether or not it is in accordance with God's standard of living. If objectionable, we point out that we don't live that way, and we are not going to watch Satan work in the lives of others."

♦ ALMOST without exception, TV homes have some system to control their children's viewing habits. Some parents limit the amount of time each day for television; some limit the viewing period to certain times of the day. But most homes instruct the children as to the type of programs they may see. It is worth noting that in spite of these various pre-

If you returned a TV check-up sheet . . .

...the editors wish to thank you. Especially do they appreciate the many who took time to write in more detail concerning their views and findings. Each check-up sheet and letter has been of value in preparing this report.

cautions, most parents honestly admit that their policing methods are only partially satisfactory. Only a few in the whole poll indicated that their method of control is entirely satisfactory to them.

"I personally feel that TV is very harmful, especially in a home like ours, where we try to control it but are unsuccessful," writes a frustrated mother of three. "My three and four-year-old children have seen many frightening programs beyond their understanding in spite of my careful watching... My husband doesn't believe that dramas depicting crime are harmful to children... I'm sure that TV is all right if it's controlled, but how many people control it?"

A dentist who has a family of three children does not report the same experience. Instead he defends the educational value of TV. He comments:

"The children have learned many good things from TV and can make good selections on their own. Because some of it is poor, there is no reason to condemn TV as a whole. To see is to know,

[Continued on page 47]



It was to this home in East Northfield, Mass., that the stricken evangelist and the young doctor came that Sunday in November, 1899.

Mr. Moody's Last Journey

By Nelse F. Ockerblad, M.D.

A GREAT evangelistic meeting was scheduled to open on Sunday afternoon, November 12, 1899, in the old Convention Hall in Kansas City, Mo. Thousands of people were eagerly waiting to hear the voice of Dwight L. Moody.

In East Northfield, Mass., Mr. Moody prepared for the long trip westward. Insisting that he felt perfectly well, he left

Dr. Ockerblad is a Kansas City, Mo., physician, who but recently learned the facts he recounts here through a casual conversation with Dr. Robert Schauffer, the doctor who as a young man attended Mr. Moody during his journey from Kansas City, where Moody was taken ill, to the evangelist's home in East Northfield, Mass. Dr. Schauffer, now eighty-four, still continues active practice in Kansas City.

Mrs. Moody in East Northfield and headed for Kansas City alone.

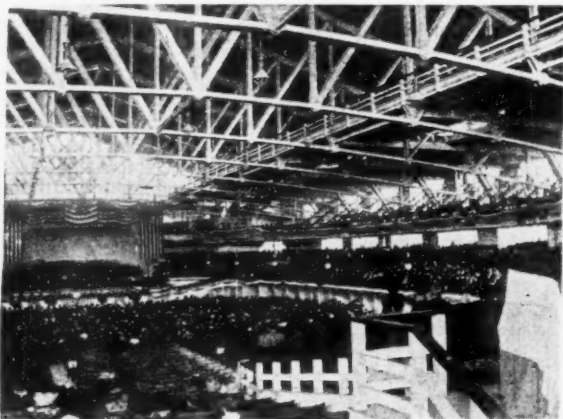
Sunday afternoon found the great hall in Kansas City packed with a capacity crowd of 12,000. Some 1,500 more were standing outside. Mr. Moody was accustomed to speaking to large crowds, but here, according to his own statement, was the largest crowd he had ever addressed. Since microphones and loud speakers were then unknown, he was constantly confronted with the task of making his voice carry throughout the large hall.

As Moody preached to the crowds before him they were little aware of the

strain on the sixty-two-year-old evangelist. But it was soon evident that he could not have felt himself from the beginning, for in less than three days he was unable to continue.

♦ C. C. Case, the singer and choir leader, has said that he noticed on Tuesday morning Mr. Moody could not eat his breakfast. He learned also that he had not been able to lie down for several nights and had been obliged to try to sleep while sitting in a chair. The evangelist admitted that he had pain in his chest, and Mr. Case spent some two hours

Interior of great hall where Moody's last meetings were held.



Graves of Mr. and Mrs. Moody on "Little Round Top," Northfield.



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From the lips of the physician who accompanied him

comes this hitherto unknown story of

Mr. Moody's journey homeward from his last campaign

talking to him, trying to persuade him to call a doctor. Finally Moody reluctantly consented.

Dr. E. W. Schauffer, at that time a leading physician in Kansas City and an elder in the Second Presbyterian Church, called to see Mr. Moody. He gave him both treatment and advice.

Dr. Schauffer's son, Robert McE. Schauffer, was then a young doctor fresh from a residency at Bellevue Hospital in New York and had just started as an orthopedic surgeon.

Mr. Moody insisted that the meetings must go on. Accordingly, he conducted the meeting the next day, only to collapse

on the platform. Records are not clear as to whether this took place during the afternoon or evening meeting, but the *Kansas City Star* dated Thursday, November 16, 1899, tells how Mr. Moody was stricken on the platform and was unable to proceed. He apparently could scarcely stand upright and supported himself by holding on to the organ.

Just before he sank back into his seat he gave a final invitation. "Let everyone who desires Christ's forgiveness for his sins," he urged, "go across the street to the church and fall on his knees and ask the Lord's forgiveness." As far as can be ascertained, these words were the last Mr.

Moody uttered in a public meeting. The church referred to was the Second Presbyterian Church, which at that time was just across from the big hall on Central Street. M. Niel, pastor of a Southern Presbyterian church, took charge of those who responded to Mr. Moody's plea.

♦ AFTER the evangelist's collapse, Dr. Schauffer told him that he could not go on with the meetings. Mr. Moody did not want to quit, however, and argued the case. Dr. Robert, who was present, recalls that his father had to be brutally frank with the sick man. "Mr. Moody," he asked, "do you want to go to the meeting and make a great scene and die on the platform and embarrass all of your friends and shock a good many people, or would you rather listen to reason and rest awhile?"

Finally the truth dawned on the great evangelist. "If things are as bad as that," he answered, "I want to go home to my family before I die."

There was considerable discussion as to what was the best way for the ailing servant of God to travel back to his home. He had asked if a special car could not be had. Someone suggested that S. G. Niel, the evangelist, had a private car, named "The Gospel of Peace," which he used for evangelistic tours. This car was standing in the railroad yards at Leeds, on the eastern edge of Kansas City. It was decided to use this car to take Mr. Moody home. Dr. Robert Schauffer recalls that this was an old car and that he and the porter unscrewed the seats from the floor in the middle of the car to make room for a Morris chair in which Mr. Moody could recline or sit up in order to breathe more easily.

♦ ON Friday night, November 17, Baines Griffith and H. G. Mendenhall put Mr. Moody in a carriage and took him to the depot. Arrangements had been made for young Dr. Schauffer to accompany Mr. Moody to his home. Mrs. S. G. Niel and Charles M. Vining were also to accompany them as far as St. Louis.

The party started out bravely with the special car attached to a fast train for St. Louis. Soon, however, they all realized that the old car was not equal to such fast travel as it bucked and jerked and whipped about at the end of the train. Consequently, the night was uncomfortable and sleepless for everyone in the car.

On arriving in St. Louis in the morning, however, Mr. Moody was considerably im-

[Continued on page 73]

Appointment with Moody

By E. C. Ford

My friend and I were thoughtless, carefree college students. We had been born in Christian homes and had attended Sunday school and church from the time we could remember. In our teens we had joined the church, but the Christian faith had never really gripped us. When we entered college we joined the college YMCA and took part in its weekly meetings. Neither of us really knew why we were selected as delegates to the state YMCA convention.

We had heard of Dwight L. Moody from early in life. Learning that he was holding evangelistic meetings in Kansas City, Mo., through which we had to pass on our way to the convention, we decided to stop over to see and hear him.

We arrived one morning and spent the forenoon looking over Kansas City. In the afternoon we attended a meeting held by Mr. Moody especially for Christian workers. The gathering was held in the old Convention Hall, a good-sized auditorium which was about half filled. I have forgotten Mr. Moody's afternoon theme, but I remember distinctly one of the songs sung was "Throw Out the Lifeline," for it was the first time I had ever heard it.

I also remember Mr. Moody's theme for his evening sermon to the large audience which filled the great hall. The text was, "They all began with one accord to make excuse." Mr. Moody was a stocky man with silver beginning to show in his hair. He stood beside the pulpit with one arm resting upon it, but showed no sign of weakness.

As I look back upon that meeting I feel that the thought was born in me at that time that I too should be a minister. I do not know how my friend was impressed, but I remember as I looked at him he was very much interested.

That night we took a train to the convention city, and were much surprised a day or two later to read that Mr. Moody had collapsed after an evening service. Several weeks later we read of his death.

When my friend and I graduated from college, we both decided to go to seminary. I spent over forty years in the Congregational ministry in the Midwest. My friend spent over forty years as a Presbyterian pastor, largely in the far West. We have both frequently told of the time when we heard two of Mr. Moody's last sermons, and have regretted that he never knew how profoundly he influenced our lives.



For earnest Sunday school teachers—a staggering challenge, and a question.

Week after week
your Sunday school class
gathers about you
expectantly, needing
what you can give them
from God's Word—

Are You Ready?

By Emmet Russell
(All rights reserved)

THE Sunday school opening exercises are over. We hope they were a worship period in your school. You, teacher, are walking toward your classroom with a wriggly, wiggly, squirming half-dozen youngsters hanging to your hands, your arms, laughing up at you, sharing a week's supply of secrets with you, bubbling over with enthusiasm—for everything but the Sunday school lesson.

The worship service was designed in part to sober them down. It did—in a measure. Are you ready—to teach?

The public school teacher has authority behind her, the authority of the state. Order reigns in her classroom, though in these days of widespread juvenile delinquency that order wears thin in spots. You have no visible authority behind you—no principals, truant officers or policemen. Without the years of training the public school teacher has had, you must be able to interest your boys and girls in the Word of God.

The gospel has every right to be made interesting. The world's best seller thrills the reader who abandons himself to the moving story in the Book. The Holy Spirit is a wonderful storyteller.

Here, then, is your class. Are you ready?

Emmet Russell has on occasion described himself as a country preacher, but he has also taught in several colleges and seminaries, including a term in China, and has found time to write at least one book. He has written a number of articles for Christian magazines, including several for *Moody Monthly*.

♦ *Do you know the lesson?* Yes, I see the Bible under your arm. Can you shut your eyes and think through the Bible story from Genesis to Revelation?

Your lesson today is taken from one of the sixty-six books of the Bible. Can you shut your eyes and picture its contents? How clear in your mind is the thread of argument in the short passage on which today's lesson is based?

Is the memory selection to you a luminous star which lights one step on the path of that life which is lived in Christ?

If you must choose between a microscopic knowledge of the lesson you are to teach today, on the one hand, and on the other, a living grasp of the story of the Bible, the history of redemption, the plan of salvation—choose the latter.

Explorers of America from the seventeenth to the nineteenth century suffered from lack of maps other than fanciful ones drawn up by men whose imagination outran their information. They sought a Northwest Passage, a short-cut through the continent, but were ignorant of the Rockies which bind America together as an unbroken continent almost from pole to pole. Have you explored the Bible, its wilderness places as well as its smooth and easy plains? Have you discovered its mountains of salvation, its Rockies of redemption, in the heart of which lies the range of the *Sangre de Cristo*, the blood of Christ, and the mountain of

the Holy Cross? Do you know your Bible?

Sunday school is a school, but it is a school where boys and girls are to find Christ. Beware lest while they are examining the beauty of a blade of grass, they fail to lift their eyes and see the tree of life. Are you ready? Do you know your Bible?

♦ *Do you know your children?* Squat down until you have made yourself short enough to see the Beginners' room from their eye-level. Are the pictures too high? The room now looks like a forest of legs—chair legs, table legs, human legs. All you can see out of the high windows is sky. The only books you can reach have big print and little words. The pictures are garish, but the bright colors please your eyes, now that you have caught the children's viewpoint. The stories do not seem childish any more. The games you play are quite serious affairs, quite as serious as the queer things grown folks do so solemnly all day long.

I knew a lovely Christian girl who made an ideal kindergarten teacher. She was a dwarf. When she stood in the midst of a group of her children, you could hardly find her. You cannot help being too tall. But have you a ground floor in your mind and heart? Can you stoop, put your ear to the ground, listen and learn from little lips? Know your children. Are you ready?

[Continued on page 68]

Moody Monthly

*No question lies
more heavily upon
the heart . . . or
more insistently
demands an answer
than this one—*

Why Must I Suffer?

By Frederick A. Tatford

THE flash of an automobile, a piercing scream, the screech of brakes—and the light of a home is extinguished. Never again will that childish prattle and joyous laughter echo through the home.

Again we look down at the weary and toil-worn face of one dearly beloved by her own. Even her entry into final rest has failed to sooth away the furrows of tiredness: the long struggle has left its imprint. She is now at peace, but the deep sob of the brokenhearted man beside us is a reminder that her gain is his loss. Why should the sharp sword of bereavement pierce his heart in his closing years?

Again, we stand beside the hospital bed of a young man whom God has used for His glory. A worth-while life was before him, but a slippery road and a careless driver have put a temporary end to activity. Why?

Saintly men and women are suddenly

Dr. Tatford has combined a life of service in the British government with an unusual Christian ministry, both in preaching and writing. He is editor of two Christian periodicals, *The Harvester* and *The Advent Witness*; the author of several books, and a frequent contributor to Christian periodicals. The above article is the second of a series on practical problems of the Christian life.



Trials are often sent by God to teach His people dependence on Him. Monkmeyer photo

struck down, to spend months or years on beds of pain. Useful service is abruptly ended, sorrow and suffering come, and the query springs to many a lip, "Why?"

Surely it is not the divine will that sorrow should shadow every path, yet the experience of suffering runs right through nature. A beneficent Creator could disperse the clouds if He wished and brighten His creatures' path. Is He unmoved by their tears and woes? Or is He perhaps restricted by the inexorable operation of laws He introduced and cannot revoke? If not, why does He permit sorrow and suffering for His people?

✦ The primary cause of human suffering is, of course, to be found in Adam's fall, for sin brought not only physical death (Rom. 5:12), but every ill to which the flesh is heir. Had sin never entered the world, tribulation and trouble would never have been the experience of humanity. But the sin of our ancestor opened the floodgates of trial and sorrow for all his descendants.

Inherited sinfulness, however, is not the sole explanation. Suffering may also be the direct result of personal wrongdoing. Sin must be punished and, at times, God judicially inflicts sickness, disease and even death upon individuals as penalties for their sin (e.g., I Sam. 25:39; 26:10; II Kings 15:5; II Chron. 13:20; Acts 12:23). Though sin may be repented and God's forgiveness given, punishment is not necessarily cancelled. Despite David's contrition, the child of his adulterous union was taken from him (II Sam. 12:14-23).

There is a natural and inexorable law that what a man sows he will reap (Gal. 6:7). The sins of youth often bring forth their harvest in later years, and many

an individual suffers physically and mentally from the results of early folly. Effects may sometimes be divinely counteracted, but early excesses normally take their toll in later life.

For the child of God, the subject is intensely personal. An earthly parent would be failing in his duty if he did not chastise an erring child. If the divine Father did not similarly punish His sinning children, He would be falling short in His parental responsibility. Such punishment is sometimes inflicted by the removal of some material benefit, but perhaps almost as frequently by physical trouble. "On this account," wrote the apostle Paul, "many among you are weak and infirm, and a good many are fallen asleep" (I Cor. 11:30).

✦ But suffering and adversity are not always the result of personal wrongdoing. "Who did sin, this man, or his parents, that he was born blind?" asked the disciples, but our Lord explained that sin was not the cause of the blind man's infirmity (John 9:2,3). In the case of Lazarus, He specifically stated that His friend's sickness was that "the Son of God might be glorified" (John 11:4). Sin is by no means the only reason why our loved ones suffer.

Trials are sometimes inflicted by God in order to teach His people their complete dependence upon Him. When days of prosperity are enjoyed, the consciousness of need of Him diminishes; but when adversity comes, the believer turns back to the Father with a cry for help. Because He desires to teach the uncertainty of all else and the consequent necessity for constant reliance upon Him, God at times deliberately allows

[Continued on page 24]



I NEVER appreciated the story of "The Ugly Duckling" until something happened to me which seemingly shattered my happy life into bits and made me feel myself an alien in a world apart. Yet out of all this was to come a whole new and wonderful world in which God-in-Christ became the center of my living.

To explain how all this happened to me, I shall have to take you back to a strange moment on a busy afternoon in Chicago. While my three small boys played and shouted in a nearby room, I sat enraptured before the radio listening to something that Wendell P. Loveless was saying over station WMBI—words which were to set off the chain reaction of metamorphosis from duckling to swan in my life.

"So, dear friend," Mr. Loveless concluded, "if you are confused, heart-torn, and mixed up about the meaning of life, you have only to turn to Him—the wonderful living Son of God now, this

Homemaker, Christian worker and spare-time writer, Mrs. Matson is a frequent contributor to various Christian periodicals. Her home is in Libertyville, Ill.

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What would you do if everyone you knew believed

that your conversion was just a mental aberration?

very moment, wherever you are, and place your life in His hands. You will never be the same again, but you will never be happier. Won't you kneel right now and give your heart, yourself, your very life to the Son of God? 'For whosoever shall lose his life for my sake shall surely find it...'

Up until that moment, I had always considered myself a moral person and a Christian. Baptized after my mother's faith and confirmed in concession to my father's different one, I had drifted about in various churches until my husband and I were married in a large liberal church on the north side of Chicago. I felt I was good by all my neighbors' standards in spite of an inward stirring and discontent.

Then came the suggestion that I listen to Mr. Loveless on WMBI, and several weeks later his ministry came to this unusual moment in my life. As though a shining veil dropped before my eyes, I felt Christ for the first time revealed to me for who He really is—God in the likeness of man reaching for us to reconcile us to Himself. The cross, the suffering atonement, the glory of the resurrection shot through my consciousness like spiritual bolts of lightning.

I can't remember that afternoon in its entirety. But I got up from my knees and went in to my little boys and hugged them, my eyes now shining and tear-filled. And I knew at that moment, as I know now, that I had a revelation of God as through His Holy Spirit He came to open my eyes to His true self and to transform me into a child of His. It was so wonderful, so infilling, that I walked in a daze for a long time thereafter, not daring to tell my family what had happened to me for fear they would declare me filled instead with "new wine."

♦ But the silence became burdensome. Nothing else about my life changed. I became disturbed and then filled with doubts and misgivings. At last I could live with this confusion no longer and I went to my mother's pastor. He was kind and courteous, but offered no explanation of what had happened to me. Later I discovered, he sent for my mother immediately and advised her that I was seriously ill mentally and should have medical help at once.

Unable to find any comfort in his guidance, I next tried my father's pastor. He made me feel that I was queer. It was not so much what he said directly, but what he implied. He asked me if I had ever had hallucinations before. Then he suggested I must be physically overtired and in need of rest from my small boys.

Later I found out that he contacted my father immediately, and advised that I be taken to a psychiatrist.

By this time, my family was alarmed, although outwardly kind and sympathetic. And I found a veil between myself and those I loved, so that even I began to feel I was queer. When my father kindly suggested I go with him to a psychiatrist, I went submissively. I felt I had to know if what I had experienced was real or if I was just suffering from mental aberrations.

The psychiatrist heard my story patiently, suggested I had become overtired, and promised that if I would enter his private "hospital" for a few days a few "little" shock treatments would fix me up.

♦ How naive I was! "Little" shock treatments! There is no such thing. After my first lightning bolt convulsion, I awoke to a world of complete confusion. Great blanks now beset my mind. My children had disappeared, my husband, my family. Names, places, memories were all a jumbled heap as though tumbled from a catch-all closet. It was wartime and all I could conclude was that I had been bombed, and I was filled with a deadly fear of another attack from an unknown source.

The psychiatrist patiently set about to help me reconstruct my thoughts and ideas. Gently, he led me around to any feeling I might have of some strange emotional experience. And then out of my past came the one bright and shining, clear-cut memory that filled me again and again with security and joy. I smiled happily and said, "Well, one thing I do remember. I had a revelation. God—"

He didn't let me finish, just shook his head and said he'd see me again in a few days.

I went back to my bed in the ward with

my heart in an iron vise of terror. All around me were mental patients in different degrees of degeneration and all were as terrorized as I at the thought of more treatments. Furthermore, those who were seemingly lucid hastened to assure me that I would never get better from them but simply worse. They showed me the barred windows, the closets where the strait jackets were kept, the hot baths for the violent, and all the paraphernalia of modern therapy for the insane.

Then I began to wonder how many like myself thought they were perfectly sane and yet the world deemed them not. What was the borderline? Where did one cross? I began to have an overwhelming longing to help others like myself who seemed to be unbalanced by the concentrated confusion of normal living. I remembered looking out a window one day at the green grass, the flowers, the leaves fluttering in the warm breeze.

"There is but one norm in all this," I thought. "It is God. He is still out there. He could be in here, too. 'My kinsfolk have failed, and my familiar friends have forgotten me... I am an alien in their sight... For I know that my redeemer liveth'" (Job 19:14, 15, 25).

♦ And then it happened again. A friendly woman had given me her Bible to read. As I idly turned the pages, my eyes caught a familiar portion of Scripture, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul..."

As my eyes drank in those wonderful words I knew at once the restoration of mind, as a great flood of the living presence of God filled every bit of me. I simply looked up toward Him and asked, "What would You have me do here, Lord?"

I soon became filled with concern for the patients around me. A young girl in the next bed, barely out of her teens, was unbalanced from grief over thwarted love. She lay in a stupor of personal neglect and despair. Coaxingly, I got her ready for the next visit from her family. I combed her hair, tied it with a ribbon I had saved from a plant. We both

[Continued on page 54]

UNAWARE

As told to
Virginia F. Matson



Visitors of varied ages and backgrounds climb the stairs of the 153 Building to Mr. Moody's rooms. At right, Miss Gertrude Germann, until recently in charge of the rooms, points to some of the many photographs and framed objects displayed.

Moody Lived Here

For the 10,000 persons each year who visit Moody Bible Institute in Chicago, no point of interest is more compelling than "Mr. Moody's rooms." Scarcely a day goes by but at least one group enters the 153 Building (the original Institute structure), climbs the wide oak stairway to the second floor, there to turn to the left toward two adjoining rooms overlooking Institute Place.

The rooms themselves are of interest for they are among the

ones which Mr. Moody occupied while at the Institute. One of them served as a reception room; the other was Mr. Moody's office, where he met his many callers and transacted the business of the day. A third adjoining room provided temporary living quarters from time to time while at the Institute. (His home was then in East Northfield, Mass.)

Following Mr. Moody's homegoing in 1899, the rooms served as offices for at least two Institute presidents until completion of Crowell Hall, the present administration building. In 1946 they were appropriately chosen to house the growing collection of items of furniture and other articles used by Mr. Moody as well as material relating to his life and ministry.



Visitors may examine this scrapbook of Moody's letters, pictures and newspaper clippings about his work in the U.S.A. and British Isles.

Photographs by Milton Quiggle

This chair, chiffonier and folding bed, along with a dresser not shown, were all among the original furnishings in Mr. Moody's rooms.



"Dwight L. Moody, 1837," reads the Bible which is on the records in Northfield.



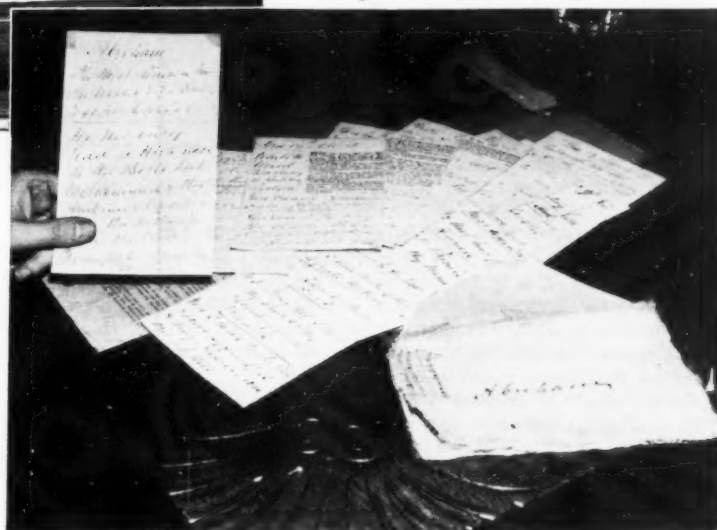
Mr. Moody's office, substantially as it was at the time of the evangelist's death. The table in the foreground served as a desk. Above the fireplace in a large frame (not shown in the picture) are the words of the evangelist's favorite verse of Scripture, I John 2:17: "He that doeth the will of God abideth for ever." The room was later used as the office of the Institute's presidents.



"Dwight L. Ryther Moody was born Feb. 5, 1837," reads the dimming entry in the family Bible which belonged to D. L. Moody's mother. On the opposite page a corresponding entry records his death on Dec. 22, 1899, at East Northfield.

Today, in addition to the objects pictured on these pages, visitors seeing the exhibit find such varied mementos as a phonograph record of Mr. Moody's voice; a quaint old hat box and an organ, both used by Ira D. Sankey; paintings, photographs, letters and clippings. These despite the half century absence of the man of God himself, still make the former reception room and office "Mr. Moody's rooms."

Longhand notes like these accompanied by clipped Scripture passages were the basis for many a Moody sermon. Note worn envelope at right with notation in evangelist's own hand.



"Not I, But Christ!"

By August Van Ryn

(All rights reserved)



Christ being made real to me through the Holy Spirit now lifts me above the life which I once lived. Devaney Photo

*God's will for every Christian
centers around a life that
only Christ can live . . . and
that He wants to live in you!*

WHAT a marvelous chapter Romans 8 is! In this brief article and the next we can take only an extremely limited look at it. May it lead each of us to a deeper appreciation of the wondrous truth and matchless grace concentrated here!

The chapter begins with "no condemnation" and ends with "no separation." It begins with divine righteousness and ends with divine love. And in between we find almost every vital truth of Christianity: condemnation, salvation, justification, sanctification, glorification, predestination, persuasion, tribulation, expectation, manifestation and no separation. There is adoption, redemption, intercession and election.

Verses 1-4 are a summary of all the previous chapters of Romans. Verse 1 covers all the truth of chapters 1-5. There is no condemnation now, though once I was a guilty sinner. But Christ died for me, and from being once in Adam I am now

put in Christ. I am blessed, not because of who or what, but because of *where* I am in Christ. Being pardoned, I am in a new condition; having been put in Christ, I am in a new position. I enjoy a new state and a new standing. All this was covered in detail in chapters 1-5.

The Spirit of God has come to indwell me, and sets me free from the law of sin and death (v. 2). Not "from sin and death" (as I saw inscribed on the wall of a Christian Science church in Michigan), but from *the law* (the ruling power or principle) of sin and death. Sin and death have lost their dominion over the believer. He need no longer fear them. Remember how many "me's" and "I's" there were in chapter 7? Well, verse 2 of Romans 8 is the last of "me." A mightier force than sin has come in—the almighty Spirit of God—and has lifted me up above the dominion of sin. As one has said, "The law of aviation sets me free from the law of gravitation." Now I'm not in Adam, but in Christ—not in the flesh, but in the Spirit.

I owe no allegiance to the flesh now, because it has been condemned in the cross of Christ (v. 3). It was punished there and set aside, and now I may walk not after the flesh, but after the Spirit (v. 4). The truths expressed in verses 2-4 are all treated in detail in chapters 6, 7 and 8: chapter 6, deliverance from sin; chapter 7, from self (or the flesh); chapter 8, the new walk in the Spirit. Hence verses 1-4 are a comprehensive summary of Romans 1-8.

♦ PAUL in these verses uses the term "flesh," of course, in the sense of self (sinful self), not as descriptive of the human body. For an explanation of this term I like the following illustration:

When God made man, he was, as it were, like a beautiful three-story building. The bottom floor was the body, in touch with the earth; the second floor, the soul, and the top floor, the spirit. When sin came in, like a mighty earthquake it shook that magnificent structure and crashed it to the ground, and of course the two top floors were submerged into the lower floor. Thus sin caused spirit and soul in sinful man to become submerged in the body or the flesh, and thus man—sinful man—spirit, soul and body, is spoken of as the "flesh." He is completely buried, as it were, in the lower floor and hence said to be "in the flesh" (v. 8); and as such it is impossible for him to please God.

When a soul is saved by God's grace, the three-story structure is re-erected. But no longer is the believer marked by sin; hence, while the flesh is still in him in some degree, he is no longer said to be in the flesh. As a Christian, I no longer live in sin. Hence I am said to be "in the Spirit" (v. 9), for now the things of the Spirit have become my real life—I am submerged in them. So I no longer walk after the flesh—I no longer follow its desires or dictates—but I walk after the Spirit (v. 4). I am "led" by the Spirit of God (v. 14). I no longer set my mind on sinful things, but on the things of the Spirit. (v. 5).

Therefore my body (for in it I live, of course, either as a sinner or as a Christian), now that I am saved, has become dead to the appeals of sin (v. 10), as once in my unsaved state it was dead to the appeals of divine righteousness. The Spirit

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Sixth in a series on Romans 3-8

Romans 8

now moves in me to yield my body to a life of righteousness (v. 10). Without the human spirit the body is dead (Jas. 2:26) as to its relation to this world; without the Holy Spirit the body is dead to God; and with the Holy Spirit indwelling, it becomes dead to sin (v. 10).

I might notice here that the *Spirit* indwelling and *Christ* indwelling the believer mean exactly the same thing, as a comparison of verses 9 and 10 shows. Christ dwells in us by His Spirit. And Christ, being made real to me through the Holy Spirit, lifts me above the life I once lived, henceforth to live unto Him who died for me.

♦ From verse 10 to verse 26 the body of the believer is in view. Since we live our lives here on earth by the vehicle of our bodies and in them are to glorify Christ, they form a very important subject for our consideration. The body is presented here as to its service, suffering and the glory that awaits it.

Verse 11 tells us that our bodies are given fresh energy for the service of God when we are converted. We can yield them to Him in service, as Romans 12 puts it, "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Though these bodies are stained by sin, yet by divine grace God deigns to use them in His holy service; they are sanctified for His use.

Verse 13 shows that the Spirit enables us to put to death the deeds of the body; in other words, to keep sin under in our lives, and devote these bodies to His service and for His glory.

As we remember the place of dignity and honor we have been brought into, it will encourage us to live accordingly. Surely sons of God should live as members of the royal family should live, in accord with their high position. Hence in verses 14-17 we are reminded that we are children of God, sons of God and joint-heirs with Christ our Saviour. And some future day we shall be glorified with Him (v. 17).

We are children—a blessed place of privilege, ours by new birth.

We are sons—a glorious position of honor and power, ours by adoption.

We are heirs—a precious prospect of future bliss.

♦ Just a word about this "adoption of sons." It means that God has given us, His children, a place of grown-up sons and daughters in His family. In Scripture it suggests a place of privilege, power, honor. It is the full-blown bliss of Christian truth. Children have a place of inferiority and submission in a family, but sons have a place of equality with the parents. So only of Christians is it said that they are the sons of God. Under Christianity we are brought into the highest place of blessing. To sons God makes all His mind known, sons He takes into partnership with Himself. This wondrous position of sonship is presented in the Scriptures as to the past (Eph. 1:5), as to the present (Rom. 8:15), and as to the future (Rom. 8:23), when God shall manifest us as His sons to all the wondering worlds (Rom. 8:19).

But in the meantime, we are in this world in these bodies of ours, heirs to all the ills that mankind is heir to. The whole creation groans (v. 22), and we believers have the same experience (v. 23). We are waiting for the time when our bodies shall be redeemed (v. 23), and the whole creation is waiting for that day too, called in verse 19 the "manifestation of the sons of God."

Creation is waiting for *the liberty of the glory* (as it should read) of the sons of God. There is one mighty difference between the believer and the rest of creation. A believer already tastes right now of the liberty of the *grace of God*; but of this, creation around us knows nothing. Our souls are already redeemed, and thus have been set free from the dominion of sin (Gal. 5:1). Now we are waiting till our *bodies* also shall be redeemed from sin (v. 23). In hope we wait for that happy

event to take place on that glorious day when our blessed Lord shall come, at His rapture, to take us home (Phil. 3:20,21; I Cor. 15:51-54). Shortly after His coming for us, this world shall be delivered from the bondage of corruption, and this earth shall blossom as a rose under the beneficent sway of Christ the King.

♦ In the meantime, right now, even we believers groan, we who have the firstfruits of the Spirit. In fact, perhaps we groan more than others do, because the Spirit dwelling within makes us all the more conscious of the sad state of things down here. We groan when we think of this world going to eternal perdition without Christ. We groan because we see so much failure and sin in ourselves, and we groan because of sickness and sorrow, as all the world does.

But let us Christians not forget that it says in verse 23 we groan *within ourselves*. There is so much sorrow already in this world that we believers must not add to it. We must shed abroad the love of Christ, the joy of His great salvation; our lips must be filled with praise and song and words of cheer. If we groan, we must do it silently, *within*.

I visited a sister one time who for hours poured out her tales of woe. Finally I reminded her that Scripture tells us to groan *within*, while she had been blubbering *out* her woes for several hours. We have so much to praise God for, let us see to it that joy and song fill our lips.

The Spirit is our intercessor *within* us, here on earth, while our blessed Lord is our intercessor *for* us, up there in heaven (vv. 26,27).

No wonder we have that triumphant outburst of assurance in verse 28, that verse so precious to millions of His own. Yes, we know indeed that all things work together for good to them that love God. And to prove that this is indeed true, there follow those tremendous, eternity-embracing words of verses 29 and 30. Here the whole of God's purposes for His Church are summed up, carrying us from eternity to eternity, beginning with God and in their sweep picking us up by matchless grace and placing us forever by His side in glory without fading. How soul-stirring are these marvelous words!

The purpose of it all? That we might be conformed to the image of His Son. Nothing could transcend this height of God's purpose, power and pleasure. Forever we shall be like Him—spirit, soul and body perfect—to lose ourselves, as eternal ages roll their course, in wonder, love and praise.

♦ What shall we then say to these things (v. 31)? What *can* we say to these things? What but "Praise God from whom all blessings flow!"

It is the Spirit who here and now makes all these wondrous things real to us and real *in* us, and real *through* us. Not I, but Christ; not the flesh, but the Spirit. That's the theme of Romans 8.

The Spirit sets me free from the dominion of sin and death (v. 2).

The Spirit enables me to set my mind on spiritual things; He makes the things of Christ real to me (v. 5).

The Spirit makes me one of His; by Him I am born again (v. 9).

The Spirit quickens my mortal body, so that I may devote it to God's service and live for the glory of Christ (v. 11).

The Spirit enables me to keep sin under; to deny ungodliness and fleshly lusts, and to live righteously, soberly and godly (v. 13).

The Spirit leads me, and I need but to follow after Him (v. 14).

The Spirit makes real to me my position as a "son of God" (v. 15).

The Spirit gives me the inner assurances that I am a child of God (v. 16).

The Spirit within leads me to yearn for His coming (v. 23).

The Spirit intercedes *in* me here, as Christ intercedes *for* me there (v. 26).

END

A concluding article in this series will appear next month.



The carnivorous American pitcher flower—an electronic trap for insects. Another step to the left and the beetle will be a prisoner marked for death. MIS Photo

Carnivorous Plants

ELECTRONIC devices aren't as recent inventions as you might think. Carnivorous plants have been making use of up-to-date electronic equipment since the time of creation.

These insect-eating plants have no nerves or digestive systems, yet through a series of electronic devices they can capture, devour and digest insects. The minute electronic equipment of some of these plants makes an electrical engineer wonder and admire.

The Venus's-flytrap is one of these. It is a small plant having a rosette of leaves from three to six inches in diameter. The extremity of each leaf

is modified into a perfect little two-lobed trap, which has been described as looking like "two upper eyelids joined at their bases." The outer edges of the leaves are armed with a row of teeth rather like eyelashes.

While waiting for an inquisitive morsel to trap, the two lobes stand attractively open at a forty or fifty degree angle. On the inner surface of each lobe are three tiny trigger hairs. When the insect brushes against these hairs, an electronic action is set in motion, the trap snaps shut, and the unfortunate bug finds himself imprisoned. Later the two halves clasp even more closely together, just to make sure the insect doesn't wriggle out.

Next the trap becomes a stomach and soon the insect is covered with secretions which break down the body tissues—digestion has begun. This continues for some time. After about ten days the plant opens up and is ready for business again.

The flytrap is even careful about what it eats—it never wastes digestive juices on a leaf or a twig which might happen to fall into its jaws. If such unpalatable fare is trapped, the plant soon opens up again as if sensing its mistake.

If God has gone to all this trouble just to see that a tiny plant is fed, imagine how much more He cares for us and has made provision for our salvation. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Carnivorous plants are among the marvels of the world of nature featured in the latest Moody Institute of Science film, "The Prior Claim." Information on how a showing of this "Sermons from Science" film may be arranged for your church may be obtained from the Film Department, Moody Bible Institute, 820 N. LaSalle Street, Chicago 10, Ill.

✦ **SUFFERINGS** are sometimes sent for the benefit and inspiration of others, being imposed for the instruction of those around us or for the demonstration of divine laws and principles. The endurance of the great saints under the severest trials is itself an example to all who observe them.

Finally, the Christian should never forget that he is opposed in this world. By reason of his very association with Christ, he must anticipate trouble and trial. The world is naturally at enmity with him: those who hated his Master will hate him (John 15:8-20); and Paul declared that all who endeavor to "live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Notwithstanding, the true disciple regards it as his joy to suffer for Christ whether from persecution from the world or from the devil and those who are surrendered to him.

In all this, however, let us not forget that the shadows of life have their purpose and the dark hours of sorrow bear their own rich fruits. Especially is the one who has passed through trouble equipped by his own experience to sympathize with others who pass that way. He can enter into the feelings of others who are tried, and can provide strength and encouragement to them.

✦ **LET** us take comfort in the fact that no trial is ever too great to bear. The One who permits it will provide the strength required in the time of testing (Heb. 4:16). Moreover, in every hour of trial, there is the consciousness, not only of His sufficiency and sympathy, but also of His companionship and sharing of the trouble. "In all their affliction he was afflicted" (Isa. 63:9).

Our Lord Himself is the great Example in this matter. He was the "man of sorrows, and acquainted with grief" (Isa. 53:3). None ever plumbed such depths of sorrow and suffering as He. He could say, "Behold, and see if there be any sorrow like unto my sorrow" (Lam. 1:12). His experience was unique, and none may claim to have suffered as He.

"My son, despise not thou the chastening of the Lord," said the writer to the Hebrews (Heb. 12:5). To withstand trial may deprive us of its value: to brood over it bitterly and complainingly is rebelling against the hand of love; to indulge in self-pity and morbid dejection is God-dishonoring. Let us rather seek to understand the reason for the trial and to appropriate the treasure it contains.

Rich may be the result of suffering where its lesson has been learned. "No chastening for the present seemeth to be joyous, but grievous," says the inspired writer; "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). Trials will surely come to you, but if you are a child of God, they will bring eternal blessings.

END

Why Must I Suffer? [Continued from page 17]

the blow to fall. Then we turn helplessly to Him to find comfort and shelter in His outstretched arms.

Affliction is also employed by God for the testing of faith (I Pet. 1:6,7). In the hour of trial, the Christian's faith rises above circumstances to the throne above. Consider Job, for example. When he had been stripped of everything, his faith in God remained steadfast: "The Lord gave, and the Lord hath taken away" (Job 1:21). Trust in Him is deepened as His hand is seen.

Such testing impresses the likeness of Christ more clearly upon the individual. God refines His people in the furnace of affliction (Zech. 13:9). In the heated crucible, the impurities in the gold rise to the surface and are carefully removed

by the refiner until eventually he can see his face in the molten metal. "When he hath tried me," said Job, "I shall come forth as gold" (Job 23:10). So our Lord allows the fires of testing to purge life of its dross and to reveal His likeness in His people.

From the spices in the high priest's golden censer, a sweet perfume used to arise to Jehovah; but crushing, bruising and burning the spices was necessary to make that lovely incense. In order that a similar fragrance may rise from our lives, the crushing trial and the fires of affliction are divinely allowed. The beautiful rose yields up its fragrance as its petals are ruthlessly plucked and broken. The sweetest saints are those whose lives have been bruised and torn.

In the Study

By WILBUR M. SMITH



Dr. Smith

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- ▶ Variae
- ▶ Magazine Articles of Major Importance

Jonathan Edwards as A Student of Prophecy

At the present time, as evidenced by books, biographies, magazine articles by outstanding scholars, and the republication of some of his works, there is a remarkable revival of interest in that great colonial giant of the faith, Jonathan Edwards (1703-1758). More has been written about Jonathan Edwards than about any other character of the first three centuries of American history, to the time of George Washington. I believe one is correct in saying that he is the only figure in American history who plays a prominent part in four major areas of our national thought—theology, philosophy, revivals, and literature.

Of course any history of American theological thought has always assigned a large place to the writings of this profound thinker. Anderson and Fisch in their *Philosophy in America* (1939), along with other historians of philosophy, give an entire chapter, twenty-five pages, to Jonathan Edwards; the *Cambridge History of American Literature* (1917, Vol. I) assigns fifteen pages to him, giving a bibliography of 111 titles, to which, of course, in these last thirty-seven years many more could be added.

Edwards was the first great revivalist of our nation. A complete edition of his *Works* appeared in 1817, published in

London, in eight volumes, or something over 4,500 pages. (My own set carries the bookplate of that famous professor of Philosophy at Harvard University, George Herbert Palmer.)

In addition to the numerous biographies of Jonathan Edwards, many exhaustive studies of his theology have been pursued. There is one great area, however, extensively considered in his volumes, which has never received a thorough investigation, and I hope that my bringing this before the readers of *IN THE STUDY* may prompt someone to begin such a work. Here is material for a doctoral thesis either in English Church history or in the history of theology. I refer to the prophetic beliefs of Jonathan Edwards.

The truth is, the entire field of prophetic literature of colonial America has never been adequately studied. The greatest authority on colonial thought and literature today is Professor Perry Miller of Harvard, whose books are monuments of learning, reawakening a deep interest in the religious life of colonial America, but nowhere has he dealt with this subject. In 1886, an article by F. H. Foster appeared in *Bibliotheca Sacra*, significantly entitled, "The Eschatology of the New England Divines." There are fifteen pages here on Jonathan Edwards, but they are devoted entirely to the subject of hell and eternal punishment, without a line being given to Edwards' views concerning Antichrist and the return of our Lord. Even Dr. Froom, who, in the third volume of his monumental *Prophetic Faith of Our Fathers* (Washington, D. C., 1946), has given us by far the most thorough discussion of colonial writers on prophecy, devotes only four pages to this eminent divine, and does not adequately consider his views.

Basic material will be found first of all in Edwards' greatest work, *A History of the Work of Redemption*, contained in Volume V of the edition referred to previously, especially pp. 278-282. (This is the section that Froom works with, for the most part.) However, Edwards' views of the time of Christ's return will be found in his *Humble Attempt*, pp. 509-533. He believed that the Lord was near; in fact, he thought that 1716 was the year for His return, and later set the time as about 1866. In these predictions, Edwards was wrong, of course, but he has a remarkable statement in his *Work of Redemption* on the opposition to the gospel and the persecution of Christians that may be expected in the last days, statements based primarily upon Revelation 16:12-16. He believed that he was living in the time of the sixth vial.

What took me by surprise and made me aware of Edwards' extensive prophetic studies was a note in Volume II of his *Works*, pp. 517-522 and 530, 531, in which he devotes nearly five thousand words of closely reasoned text to one verse in this chapter on the sixth vial—a verse that has given rise to more detailed and varied expositions than probably any verse in Revelation 14, 15, or 16. I refer to the words: "And the sixth poured out his bowl upon the great river, the river

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February, 1954

Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sun-rising" (16:12).

It has been my great privilege from time to time to suggest subjects to young men on which they might write theses, or articles, and I trust that this notice of a neglected field in the writings of Jonathan Edwards will bear fruit in the life of some theological student today.

The City of Peace-- in Reality the City of War

ALL Bible students know that the word *Salem*, the early name for Jerusalem, as found in Genesis 14 means "the city of peace," even as the writer to the Hebrews tells us. In reality, however, Jerusalem has probably witnessed more sieges, captures, and destructions than any other great city of the earth, through an unbroken period of three thousand years. It is truly at this time, even as Zechariah said it would be, a burden to the nations, and is perhaps the most delicate subject that has been before the United Nations in the last five years.

Believing that all serious students of the Scriptures would appreciate having a rather complete list of the sufferings of Jerusalem—something not very easily come upon—I am taking the liberty of quoting the paragraph listing such tragedies in the monumental two-volume work of a former generation by Dr. George Adam Smith, entitled, *Jerusalem*. The summary concludes with the reoccupation by the Turks in 1841; the last phrase has been added by the editor.

Besides the capture by David, about 1000 B.C., the following are known to history: plunder of temple and city by Shoshenq I of Egypt, about 930 (I Kings 14:25 f.; II Chron. 12:2 ff.); partial overthrow by Jehoash of Israel about 790 (II Kings 14:13 ff.); attack by Aram and northern Israel about 734; siege by Sennacherib, 701; surrender to Nebuchadnezzar, 597; his siege and destruction, 587-6; probable sack by the Persians about 350; destruction by Ptolemy Soter, 320 (*Appian, Syr.* 350); siege of Akra by Antiochus III, 198; capture by Jason, 170; destruction by Antiochus Epiphanes, 168; sieges of Akra and temple, 163-2; siege of Akra, 146; siege and leveling of walls by Antiochus VII, 134; brief and unsuccessful siege by the Nabateans, 65; siege, capture and much destruction by Pompey, 63; sack of temple by Crassus, 54; capture by the Parthians, 40; siege and partial destruction by Herod and Sosius, 37; insurrection and some ruin on the visit of Florus, A.D. 65; brief and unsuccessful siege by Cestus Gallus, 66; the great siege and destruction by Titus, 70; seizure by the Jews under Bar Cocheba, 131; capture and devastation by Hadrian, 132; capture and plunder by Chosroes the Persian, 614; recapture by Heraclius, 628; occupation by Omar, 637; capture by Moslem rebels, 842; ruin of Christian buildings, 937; occupation by the Fatimite Dynasty, 969; some destruction by the Khalif Hakim, 1010; occupation by the Seljuk Turks, 1075 (?); siege and capture by Afdhal, 1096; siege, capture and massacre by Godfrey, 1099; occupation by Saladin, 1187; destruction of walls, 1219; capture by the Emir of Kerak, 1229; surrender to Frederick II, 1239; capture and sack by the Kharezmians, 1244; plunder by Arabs, 1480; occupation by Turks, 1537; bombardment by Turks, 1825; Egyptian occupation, 1831; reoccupation by Turks, 1841; captured by British forces under General Allenby in first World War, Dec. 9, 1917.

Suggestions for a Bibliography of Any City Mentioned in Acts

UNLESS one has given the subject special study, he will be surprised to learn that there are 106 geographical names in the Book of Acts alone. Sixteen of these are what we might call geographical areas, as Mount Sinai (7:30, 36) or Crete (27:7, 12); 16 more, designations for local sites, as the house of Mary (12:12, 13) or the place of prayer (16:13, 16); 16 others, provinces, such as Asia (2:9; 6:9, etc.); and 58 are cities and towns. All who love the Word of God agree that every word in it has some importance, and that the more we know about any

portion of it, the closer we come to a true understanding of this divine revelation.

Recently, in an elective course in the Book of Acts, in the seminary in which it is my privilege to teach, I assigned as one of the papers an exhaustive bibliography for one of these geographical terms, the city of Ephesus. Of course all such terms in the Book of Acts, or anywhere else in the New Testament, are not necessarily as important as this; few are. In fact, Ephesus has the unique distinction of being significant in three different aspects of New Testament study.

First, it is a city in which Paul ministered for a long time (in Luke's narrative of Paul's third missionary journey, Acts 18:23—21:14, of these 98 verses, 87 are devoted to a record of Paul's ministry in this city alone and to a brief account of his farewell to the Ephesian elders at Miletus). Rackham says, "In the age of the religious crisis, it was perhaps the strongest bulwark of heathenism in the whole Mediterranean world. Here Paul carried on a life and death struggle with the anciently entrenched heathenism."

Secondly, it was to this city that Paul wrote his loftiest epistle. Thirdly, it was one of the seven churches of Asia, to which the risen Lord addressed a message in the opening chapters of the Book of Revelation.

I thought perhaps my readers would like to have before them a portion at least of such a bibliographical study, which might lead them to a further investigation of the city of Ephesus, and also serve as a model for their own further bibliographical studies in this inexhaustible area. While the arrangement of the material as it appears here is my own, most of the data is the work of my students, though I have added a few titles to each section. The three students who did the best work have been reimbursed for this use of their material. In this issue of *IN THE STUDY*, I am giving the bibliographies for the first two divisions, and next month will include the lists for sections III, IV, and VIII, omitting V, VI, and VII.

- I. The City of Ephesus in the Ancient World
- II. Diana of the Ephesians
- III. Ephesus in the New Testament (apart from references devoted exclusively to the city in the life of Paul)
- IV. Ephesus in the Ministry of Paul
- V. Ephesus in the Book of Revelation
- VI. Ephesus in Church History
- VII. Accounts of Ephesus by Medieval and Modern Travelers
- VIII. Modern Archaeological Excavations in Ephesus

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An Unexpected Witness to the Ministry of W. R. Bradlaugh

IN the October issue of *IN THE STUDY*, an extended notice was given of the now almost-forgotten ministry of W. R. Bradlaugh, the consecrated brother of Charles Bradlaugh, the atheist. Recently an interesting letter has come to my desk from John Whittaker of Richmond, Calif., bearing such a heart-warming testimony to the influence of Mr. Bradlaugh's ministry, even to the present time, that I am quoting it here, with his permission.

Browsing *IN THE STUDY* in the October *MOODY MONTHLY* today, I received an unusual thrill. I refer to your article regarding W. R. Bradlaugh. I am happy to confirm everything you say about this remarkable man. As a young Christian in England, I knew him. We never met, but I corresponded with him, and supported his work financially. It was his monthly magazine, *The Christian Armory*, that first brought us together, and thereafter furnished the Christian evidences that provided ammunition wherewith to counter the attacks of the enemy. It may interest you to know that the original name of this small, but potent magazine was *The Anti-Infidel*—out of respect to Brother Charles, I have no doubt. Possibly the need of a more positive testimony dawned upon

In This Hour

DELLA ADAMS LEITNER

God is with me in this hour,
I need not go alone
To meet the challenge of the day;
For He has clearly shown
In other times when to my soul
The way was hard and steep,
That when I trusted Him I found
All needed power to keep.

He shelters, guides, sustains and cheers,
Whatever may betide;
I know—and in that knowing find
That He is by my side.
Mine but to clear away the doubt,
The fear, the dread, and then
He floods my soul with peace and I
Serenely walk again.

Yes, God is with me in this hour,
My comfort, wisdom, faith and power.

him, as he traversed the country over, debating, defending, declaring the truth of the gospel, of the power of which he was so marvelous a demonstration—hence the change of name. I have always felt that I owed the old warrior a debt, and by way of discharging it, I have at occasion offered put in a good word for him.

Now long ago, during the course of an open-air meeting in Richmond, an "enemy" suggested that we get acquainted with Charles Bradlaugh, Ingersoll, etc. I asked him if he had ever heard of W. R. Bradlaugh, and he said "No." I then told him the story as I recalled it. "That's interesting," he said, and passed on. You will not be surprised to learn that his unique testimony for the Lord brought little in the way of financial recompense to W.R.B., hence his employment by *Christian Herald*. However, he had good friends who remembered him, one of whom was Canon Fausset of York Cathedral (Jamieson, Faussett and Brown) and Mr. Spurgeon. Your article might have concluded with the words of Hebrews 11:4, written concerning an earlier witness, "He being dead yet speaketh," as being appropriate in the case of W. R. Bradlaugh.

Variae

► There are now in use in this country 25,000,000 television sets, in 55 percent of the homes of our land, and 120,000,000 radio sets.

► Four hundred new Mormon churches are under construction in the United States at the present time. The day must come when Christian ministers who believe the Word of God, and believe that salvation can be had only through Jesus Christ, God's Son, will have to expose from their pulpits the fraudulent claims of this apostate sect.

► According to current estimates of future expenditures, from 1945 to 1957 our government will have spent \$55,000,000,000 in aiding other nations, which, says a good authority, is \$8,000,000,000 more than has been spent for all the public schools in the United States during any twelve-year period of our history.

► A recent dispatch from Paris informs us that 60 per cent of the inmates of French mental hospitals are confined because of alcoholic indulgence. This report comes from Socialist Deputy Dr. Marcel Guislain. The consumption of alcohol by the average Frenchman today is over seven times that of the United States per capita. Last year the French spent \$1,614,000,000 on alcoholic beverages, which does not include the 40,000,000 liters of alcohol which are produced tax-free by the wine producers. Fifty per cent of all arrests for law-breaking are attributed to conditions surrounding the use of alcoholic drinks, and 75 per cent of the juvenile delinquency in France is ascribed to this cause. The National Committee on Alcoholism has recently issued a statement that alcoholism is an incurable disease, progressive and degenerative, like cancer or heart trouble. (Of course there is one cure—new birth in Christ.) In our own country it is now admitted that 40 to 60 per cent of our annual motor toll of 40,000 dead and 1,500,000 injured is to be attributed to intoxication.

► Mr. Thomas E. Murray, commissioner of the United States Atomic Energy Commission, speaking at the seventy-fifth anniversary celebration of Duquesne University in Pittsburgh, gave one of the most sober addresses that has been reported from an outstanding servant of our government for a long time. The following statements, from the earlier part of the address, I quote from the release sent out by the United States Atomic Energy Commission, November 11, 1953:

Although the future seldom turns out quite as one expects, I think it safe to say at the outset that our world for some time to come will be on a walk through a "valley of the shadow of death." The first business of this generation is to see to the survival of science and philosophy, yes, even of all of civilization. Unless we clearly recognize this colossal fact, the Road Ahead, by every human reckoning, will be a very short dead end. Had you been with me last fall out in the Pacific at Eniwetok, you would have no doubt that mankind now has within the range of its grasp means to exterminate the human race. As each atomic test unfolds new and more terrifying secrets, the significance of this statement becomes clearer and clearer. I am certain we are not on this road to survival yet . . . Let me remind you that the Road Ahead is a toll road.

Magazine Articles of Major Importance

United Evangelical Action, November 15, 1953, "What is the Truth About Spain?" by Clyde W. Taylor, pp. 8-9; "Communist Plot to Stamp Out Religion," by an Iron Curtain spy, pp. 10-11. December 1, 1953, "Are 'Reds' Hiding in Our Churches?" by Roy L. Laurin. A timely discussion. This may be secured separately from the author at the Eagle Rock Baptist Church, 1499 Colorado Blvd., Los Angeles 41, Calif.

Evangelical Christian, November, 1953 (366 Bay Street, Toronto, Canada). This is full of good things, including some excellent editorials. The study of "The Brethren of the Common Lot," by Charles D. Alexander, opens a page of history that few of us know anything about. Here is also an article on "Browning, the Poet of Courage," by Albert D. Belden; also, "Communism in Latin America," by Kenneth Strachan, reprinted from the *Latin American Evangelist*, August, 1953. The regular department in this journal, "The Sign of the Fig-Tree," by Agnes Scott Kent, is always worth reading.

The Asbury Seminarian, Spring-Summer, 1953. Thirty-six pages of this issue are devoted to some worthwhile criticisms of the new Revised Standard Version. (Address: Wilmore, Ky.)

Commentary, November, 1953. Here are some very important paragraphs from the great medieval Jewish scholar, Maimonides, on "How Shall We Know the Messiah?" (pp. 470, 471).

Catholic Biblical Quarterly, October, 1953, "Jesus and Capernaum," by Eric F. F. Bishop, pp. 427-437.

Bulletin of the John Rylands Library, 1953, Vol. 35, "Two British Interpreters of the Old Testament—Robert Lowth and Samuel Lee," by R. S. Cripps, pp. 385-404.

Journal of Biblical Literature, June, 1953, Vol. 72, "New Testament Translation in

America," by J. L. Cheek, pp. 103-114. *Bulletin of the American Schools of Oriental Research*, April, 1953, "New Light From Egypt on the Chronology and History of Israel and Judah," by W. F. Albright, Vol. 104, pp. 4-11. October, 1953, "Explorations in Western Palestine," by Nelson Glueck, pp. 6-15; "The First Season of Excavation at Dothan," by Joseph P. Free, pp. 16-20. Dr. Free is a professor at Wheaton College.

Studies, "Jerusalem in the Old Testament," by E. Power, pp. 60-74.

Scottish Journal of Theology. The issues of June and September, 1953, are filled with important articles on Biblical eschatology, as many periodicals seem to be today. In the June number are articles on "New Testament Eschatology," by C. K. Barrett, pp. 136-155; "The Church and Time," by Canon F. W. Dillistone, pp. 156-164; "The Old Testament and the Future Life," by Norman A. Logan, pp. 165-172 (very rich), and one on the Olivet Discourse in Mark 13, by C. E. B. Cranfield, pp. 189-196. The leading article in this issue has created more discussion than any single article coming from the Continent for a long time—"Scripture and Tradition," by Dr. Oscar Cullmann of Basel, Switzerland. In the September issue, Mr. Barrett concludes his study on eschatology, pp. 225-243, and Mr. Cranfield his discussion of Mark 13, pp. 287-303. (The address for this periodical is Tweeddale Court, Edinburgh 1, Scotland; the price, 4 shillings, 9 pence per copy, including postage.)

The Harvester, November, 1953, "The Rise of Christian Missions," by A. Punnett. This is the finest brief summary (8 columns) of the whole field of Christian missionary activity from the days of the apostles to the close of the eighteenth century that I have seen.

Pulpit Digest, December, 1953, "Words," by Professor David A. MacLennan, pp. 13-21. The subtitle of this article will indicate its contents: "Why the Success of a Sermon Depends So Much on the Language Used."

Songs Are Born at Midnight

By Phil Kerr

TUBERCULOSIS cut short the lives of at least five noted hymn writers: Sarah Flower Adams ("Nearer, My God, to Thee"), W. B. Bradbury ("He Leadeth Me"), Curtis Kauffman ("Fling Wide the Gates"), Augustus Toplady ("Rock of Ages"), and Philip Doddridge ("O Happy Day").

Hymn historians tell us that Toplady was beset by life-long physical weakness. "He was a fearless preacher, with the courage of a lion, but with a frame as brittle as glass." Tuberculosis cut short his life at the age of thirty-eight.

Isaac Watts was similarly handicapped by physical infirmity. "He was a frail little body, not much above five feet high, a life-long invalid, and much of the time an acute sufferer." When he proposed marriage, the woman refused on account of his frail stature. He remained a life-long bachelor. Despite his physical frailty, he left a powerful imprint in the history of Christian hymnody. His thousands of hymns include "Am I a Soldier of the Cross," "Alas, and Did My Saviour Bleed," "When I Survey the Wondrous Cross," "Jesus Shall Reign," "Marching to Zion" and "Joy to the World."

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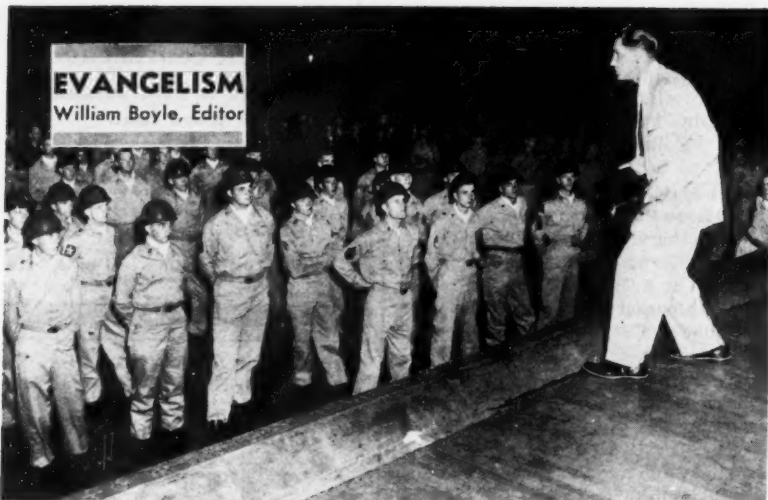
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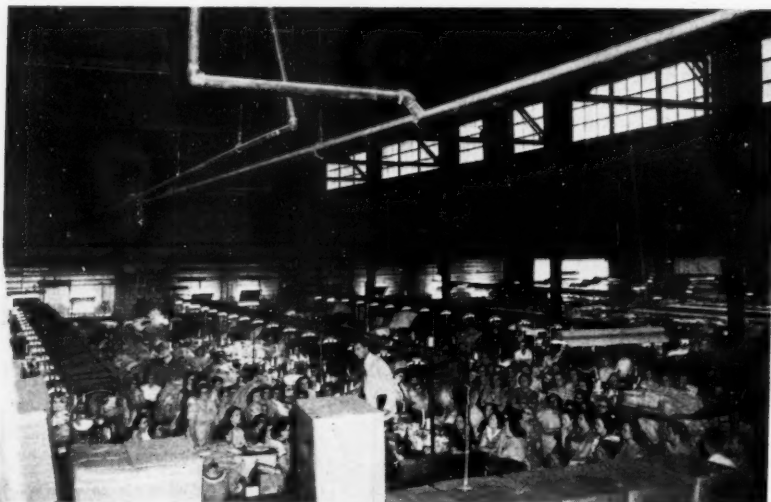
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Commanding officer of local National Guard unit invites Evangelist Martin to bring message to guardsmen at Armory.



Employees in large factory urged their "bosses" to invite evangelist to factory so workers may hear gospel message.



Many businessmen, professional men and educators reached at civic clubs. No jokes! They receive the straight gospel.

Wherever he goes, Eddie Martin takes the gospel to where the people are

He Reaches the Unchurched, Too!

By Hazel Goddard

REPORTS from the South and Southwest relate one impressive story after another as to how some of the nation's smaller city inhabitants are hearing the gospel message of salvation. Closer investigation reveals a dedicated evangelist... a huge tent... and a well-planned schedule and campaign.

The evangelist is Eddie Martin, who since being graduated from Moody Bible Institute has been used to stir up church congregations and reach the unsaved in the hundreds of cities that he has visited.

Believing that he *must take the gospel to people where they are*, Martin manages to get into nearly every phase of a city's activities. Take Jackson, Tenn., for example.

It had been forty-nine years since the last united effort to reach the city for Christ. With thirty-eight Southern Baptist churches behind him, Martin moved into Jackson with his tent and his party. The very first night the tent was filled to capacity.

From the start, the whole city was aware of what was happening. Practically every student in Jackson and surrounding county heard the gospel as it was presented in assembly programs. More than 5,000 young people were reached inside the schools. All the civic clubs opened their doors to the evangelistic party, and many persons responded to the appeal to "make yours a Christian home." Three of the leading factories closed down long enough to let the employees hear a message from Martin. The radio was used daily to take the gospel to surrounding areas. Even the military co-operated in allowing Martin to preach to National guardsmen.

At night, people flocked to the big tent. Crowds continued to grow until by the second Sunday chairs and benches accommodating 1,500 persons were placed outside. These were all filled. On the third Sunday, more than 6,000 persons were in attendance, and on the last Sunday, police roped off streets leading to the tent to allow the overflow crowds to listen.

When the campaign was over, the evangelist had personally counseled with

[Continued on page 57]

Moody Monthly

February

NEWS of Conferences and Campaigns

A NINETY-SIX year old man traveled eight miles each night to attend evangelistic services conducted by Ralph M. Davidson in the Evangelical Congregational churches of Johnstown, Pa. He was Cyrus Wissinger, of Salix, Pa.



Davidson

Pastor R. S. Wilson, of the First Evangelical Congregational Church, co-operated with Davidson in an extensive house-to-house visitation program in the Johnstown area.

Davidson concluded his 1953 schedule with meetings in Leavittsburg, Ohio, and the Grace Church, Findlay, Ohio.

Following a successful two-weeks' campaign in the Central Baptist Church and Main Street Baptist Church, St. John, N.B., Nov. 9-22, Evangelist Hyman Appelmann opened another two weeks' crusade in the Moncton, N.B., First Baptist Church, Nov. 23.

After the first two nights the meetings were transferred to the more spacious high school auditorium. A large consecration service was conducted at the opening service, with some 600 persons professing a desire to dedicate their lives fully to the Lord and to work toward the salvation of souls. An intensive follow-up effort was launched in behalf of the converts, resulting in many additions to local churches.

Arthur Pyke, pastor of Highfield Baptist Church, served as general chairman of the crusade, which closed Dec. 6. Following this Canadian tour, Dr. Appelmann announced plans to visit Costa Rica, Nicaragua and Mexico after the first of

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

Some 3,000 persons crowded this tent to hear evangelistic message by Jack Shuler, in Beaumont, Tex. The three-week crusade, ending Nov. 16, battled rain and cold weather throughout.



the year. This will be his third visit to Latin America.

Unseasonal Texas weather failed to hamper a three weeks' Beaumont Evangelistic Crusade, which ended Nov. 16. Jack Shuler served as the evangelist; Don DeVos, choir director and song leader; Sam Allred, tenor soloist, and Bob Andersen, organist and pianist.

The meetings began in Stuart Stadium, but were switched back and forth from there to the city's First Baptist Church because of inclement weather. "In spite of handicaps, the team maintained faith that God would lead them to great victory," reports P. F. Herndon, pastor of the Washington Boulevard Christian Church of Beaumont.

"The fine fellowship and good will manifested by the co-operation of pastors and congregations was a real answer to prayer. Many expressed their hope that this type of meeting would become an annual affair in greater Beaumont," he concluded.

George Sweeting, chalk artist-evangelist from Ridgewood, N.J., tells of having gained admittance to more than 120 high school assembly programs in eastern states during the past ten months.

"This affords us an opportunity to invite them to the evening evangelistic campaign in their area at that time, and has resulted in hundreds of decisions being made among the high school youth," Sweeting said.

Evangelist and Mrs. Max Cohn extended their eight-days' campaign to eleven days in the Galilean Baptist Church, Dallas, Tex., because of the evidence of the blessing of God, according to Pastor Herbert Pugmire.

More than twenty persons united with the church, and fourteen were baptized.

"The small town of Napoleon, Mich., (pop. 370) was moved by God during revival meetings held in the Baptist church with Gene McGee, director of Atlanta Youth for Christ, as the messenger," reports David L. Cummins, pastor of the Napoleon First Baptist Church.

"God spoke, and we the people heard. The results of the revival are continuing. In these days of concentrated effort in

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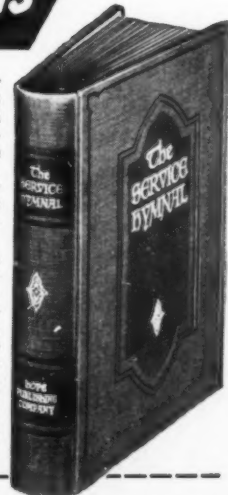


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Evangelists Jack Conner and Bob Manderson (at piano) bring special message in song during one of the meetings of the sixteen-days' fall evangelistic crusade at the Hampton, Va., Youth for Christ Center, Nov. 21-Dec. 6.

metropolitan areas, it is good to know that God still blesses in the little towns and hamlets of our nation," he continued.

"Mr. McGee spoke in the high school as well, and God moved upon the hearts of teen-agers. He also brought messages to the Lansing (Mich.) Christian Business Men's Committee; Grand Rapids Maranatha Men's Fellowship, and the Jackson Christian Youth Crusade."

During the meetings, the town board of Napoleon voted unanimously to oppose the granting of the first liquor license in the township. It remains as the only township in Jackson County without a liquor establishment.

Widespread prayer support for the Billy Graham Greater London Crusade, scheduled to begin March 1, has gotten under way, according to the team's publicity director, Jerry Beavan.

Reporting from London, Beavan states that more than 12,000 active prayer partners are already enrolled, with new cards being received at the rate of nearly a thousand a week.

The strategically located Harringay Arena has been selected as the site for the forthcoming public meetings. The arena will be equipped to seat a total of 11,800 persons. No definite period has been announced for the duration of the crusade. Major General D. J. Wilson-Haffen-

Evangelist Eddie Wagner (left) and Pastor Ray Dugger counsel with ninety-one-year-old convert, who professed Christ as Saviour during special meetings in Calvary Baptist Church, Sacramento, Calif.



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den, of the Church of England Missionary Society, has been appointed crusade chairman.

"Magic with a Message" was presented by Evangelist Wes Auger, of Scranton, Pa., to school assemblies in Illinois and Indiana during a two-weeks' campaign in the First Baptist Church of Danville, Ill., Nov. 10-22.

Several decisions were made in the Danville church, where Mitchell Seidler is pastor, including those professing Christ as Saviour.

Attendance was good at the Bible Baptist Church, Dresserville, N.Y., where the Auger evangelistic team conducted a campaign Nov. 25-Dec. 6. It was their second visit to the Dresserville church, where Randall Caldwell is pastor.

A successful union meeting, sponsored by the Lake Region Evangelical Ministers Association, was led by John Carrara, Nov. 10-22.

Overflow crowds necessitated the use of a lower auditorium on several nights, with some being turned away on the final night.

Members and friends of the Bethel Community Church, Des Moines, Iowa, enjoyed a week of spiritual refreshment, Nov. 23-29, under the ministry of Evangelist Joe Arnett. Good crowds were reported, as well as decisions professing acceptance of Christ.

Prior to this engagement, Arnett visited the Indianola Heights Evangelical Free Church, of Des Moines, where Keith Turnipseed is pastor, and the Baptist Tabernacle, Columbia, Iowa, where Walter Wulff is pastor.

"God did a real spiritual work in many lives. The Lord has honored this series of meetings."

This report was received from Dr. George J. Carlson, pastor of the Lake Harriet Baptist Church, Minneapolis, Minn., following special evangelistic services with Eddie Wagner, of Little Rock, Ark., Nov. 10-22.

Several persons professed to receive Christ as Saviour, and others came in for church membership and baptism, as a result of the campaign. Carlson also reported that the meetings, and a thorough home visitation program during the meetings, led many families to decide to conduct family altars, as well as to tithe, and to give themselves over to using their lives for Christ.

From Nov. 24-Dec. 6 Wagner conducted services in the newly built Bible Baptist Church, Reedsburg, Wis., where John Dudeck is pastor. Many decisions, including that of profession of salvation, desire to be baptized and join the church, to tithe, and to establish family worship were recorded.

The Bethel Baptist Church of Roberts-dale, Ala., reports a blessed time of spiritual revival as a result of services conducted by Evangelist J. Oscar Wells, Nov. 24-Dec. 6.

"Homes were reunited; many walked the aisles to signify decisions, and the community was awakened to its need of Christ," stated Seth Murphey, pastor of the church.

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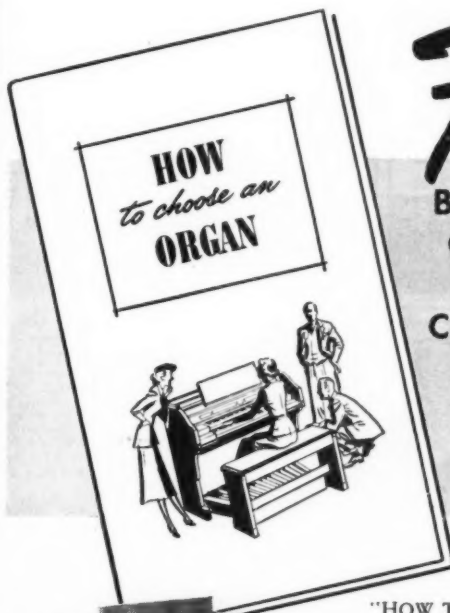
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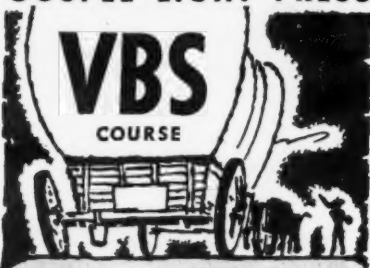
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FUTURE ENGAGEMENTS

Wes Auger: Mar. 9-21, Goodwill Baptist Church,
Laurel, Va.; Apr. 6-18, Calvary Baptist Church,
Liverpool, N.Y.; Apr. 20-May 2, Allen Memorial
Baptist Church, Candor, N.Y.

Charles E. Boren: Feb. 21-Mar. 7, Coronado Bapt-
tist Church, Tucson, Ariz.; Mar. 14-28, Baptist
Missionary Tabernacle, Brawley, Calif.; Apr. 20-May
2, First Baptist Church, Charleston, Ill.

John Carrara: Feb. 2-14, Ganson St. Baptist
Church, Jackson, Mich.; Feb. 23-March 7, First
Baptist Church, Ypsilanti, Mich.; Mar. 9-21, First
Evangelical U. B. Church, Tulsa, Okla.; Mar. 23-
Apr. 4, Rock County Crusade, Luverne, Minn.; Apr.
13-25, Erie Gospel Tabernacle, Erie, Pa.; Apr. 27-
May 9, First Baptist Church, Gallopolis, Ohio.

Elton W. Crowell: Feb. 9-21, First Baptist Church,
Bellevue, Wash.; Feb. 23-Mar. 7, Emmanuel Baptist
Church, Mt. Vernon, Wash.; Mar. 10-21, First Bapt-
tist Church, Lyons, Mich.

Ralph M. Davidson: Feb. 3-14, Church of the
Open Door, Little Rock, Ark.; Feb. 17-28, De-
lightful Evangelical-Congregational Church, Phalanx
Station, Ohio; Mar. 1-14, First Evangelical-Congre-
gational Church, Akron, Ohio; Mar. 16-28, Grace
Evangelical-Congregational Church, Knox, Pa.

Del Fehsenfeld: Jan. 26-Feb. 7, Grace Baptist
Church, Tucson, Ariz.; Feb. 14-28, South Central
Baptist Church, Phoenix, Ariz.

Howard L. Fleming: Feb. 2-14, First E. U. B.
Church, Frankfort, Ind.; Feb. 21-Mar. 7, Guilford
Methodist Church, Guilford, Ind.; Mar. 14-28, Mont-
morenci E. U. B. Church, Montmorenci, Ind.; Apr.
4-18, First Methodist Church, Montpelier, Ind.; Apr.
25-May 10, First Methodist Church, Speed, Ind.

Billy Graham: Mar. 1-May 30, London, England.

Charles E. Gray: Feb. 9-21, Evangelical U. B.
Church, Wauseon, Ohio; Feb. 23-Mar. 7, First Bapt-
tist Church, Atwood, Ill.; Mar. 16-28, Evangelical
Congregational Church, Hamburg, Pa.; Mar. 30-
Apr. 11, E.U.B. Church, Cincinnati, Ohio; Apr.
12-18, E.U.B. Church, Dayton, Ohio; Apr. 20-May
2, E.U.B. Church, Walkerton, Ind.

The Guidos: Feb. 10-21, Christian Union Chapel,
Henessey, Okla.; Feb. 28-Mar. 14, Evangelical U. B.
Church, Russell, Kan.; Mar. 21-Apr. 4, First Bapt-
tist Church Heights, Houston, Tex.; Apr. 11-25, First
Baptist Church, Madison, Ind.

Homer Hammonree: Jan. 30-Feb. 14, Elim Chapel,
Winnipeg, Man., Can.; Feb. 21-28, Bible confer-
ence, Crescent City, Fla.; Feb. 28-March 7, Hampden
DuBose Academy, Zellwood, Fla.; Mar. 8-21, Central
Presbyterian Church, St. Petersburg, Fla.; Mar.
21-28, Bible Presbyterian Church, Lakeland, Fla.;
Apr. 4-18, South Side E.U.B. Church, Wabash, Ind.

R. I. Humbard: Jan. 31-Feb. 3, Brethren Church,
Portland, Ore.; Feb. 4, 5, Brethren Church, Salem,
Ore.; Feb. 7-10, Salem, Ore.; Feb. 14-17, Brethren
Church, Tracy, Calif.; Feb. 21, Brethren Church,
Glendale, Calif.; Feb. 23, Bible Institute of Los
Angeles, Calif.; Feb. 25-26, Brethren Church, San
Bernardino, Calif.; Feb. 28-Mar. 5, Brethren Church,
Beaumont, Calif.; Mar. 7-12, Centinela Bible Church,
Hawthorne, Calif.; Mar. 14-17, Capitol Christian
Church, Phoenix, Ariz.; Mar. 18, Brethren Church,
Phoenix, Ariz.

John J. Lanting: Jan. 31-Feb. 7, Community
Baptist Church, Gulfport, Fla.; Feb. 14-21, Pine
Crest Baptist Church, St. Petersburg, Fla.

John B. Marchbanks: Feb. 1, Bible Center, Bryson
City, N.C.; Feb. 2, Hiawatha Lodge, Feb. 14, N.C.;
Feb. 3, Bible Class, Asheville, N.C.; Feb. 7-10,
Nough Methodist Church, Del Rio, Tenn.; Feb. 12-
14, Great Smoky Mts. Bible Conf., Bryson City,
N.C.; Feb. 14-17, Asheville Bible Church, Asheville,
N.C.; Feb. 22-25, Bible Conf., Brunswick, N.C.;
Feb. 26-28, First Baptist Church, Darien, Ga.; Mar.
4-7, Bible Conf., Cosby, Tenn.

Raymond O. Nelson: Feb. 1-7, Kidder Memorial
E.U.B. Church, Jamestown, N.Y.; Feb. 9-21, First
U. B. Church, Tyrone, Pa.; Feb. 16-21, United
Presbyterian Church, Cutler, Ill.; Feb. 23-28, First
Baptist Church, Princeton, Ind.; Mar. 2-7, Calvary
Baptist Church, Portsmouth, Ohio; Mar. 9-14, New-
burg Baptist Church, Jones, Mich.; Mar. 17-28, First
Baptist Church, Morenci, Mich.; Mar. 30-Apr. 4,
First Baptist Church, Eaton Rapids, Mich.

C. W. Slemming: Jan. 31-Feb. 5, Dallas Theo-
logical Seminary, Dallas, Tex.; Feb. 7-14, Bible
Church, Amarillo, Tex.; Feb. 28-Mar. 5, Brentwood
Chapel, Los Angeles, Calif.

O. W. Stucky: Feb. 3-14, First Baptist Church,
Ephrata, Wash.; Feb. 23-Mar. 7, First Baptist
Church, Sheridan, Wyo.; Mar. 16-28, Calvary Bapt-
tist Church, Chillicothe, Ill.; Apr. 6-18, Emmanuel
Baptist Church, Monticello, Ky.; Apr. 20-May 2,
Mont Clair Baptist Church, Chicago, Ill.

Eddie Wagner: Feb. 7-21, First Baptist Church,
Ephrata, Wash.; Feb. 23-Mar. 7, First Baptist
Church, Sheridan, Wyo.; Mar. 16-28, Calvary Bapt-
tist Church, Chillicothe, Ill.; Apr. 6-18, Emmanuel
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The first seminar will be held April 25-30 in Philadelphia, Pa., in the Baptist Temple. Speakers will include Dr. Walter L. Wilson, of Kansas City, Mo., and Dr. Robert M. Parr, of Detroit, Mich. J. Stratton Shufelt, of Wheaton, Ill., will direct the music during the sessions. A pastors' forum and workshop will be led each morning by Dr. Wilson and Dr. Parr, April 26-30.

William Wills: Feb. 7-12, Bethesda Baptist Church, Tacoma, Wash.; Feb. 14-19, Harvard Covenant Church, Tacoma, Wash.; Mar. 7-12, First Baptist Church, Kennewick, Wash.

Jack Wyrzten: Jan. 24-Feb. 7, Trinidad, Port of Spain.

MOODY EXTENSION STAFF

James R. Calhoun: Feb. 9-21, First Methodist Church, Crosswell, Mich.; Feb. 28-Mar. 7, Green Camp Baptist Church, Green Camp, Ohio; Mar. 9-21, First Baptist Church, Saltsburg, Pa.; Mar. 28-Apr. 4, First Baptist Church, Canistota, N.Y.; Apr. 6-11, Fassett Baptist Church, Fassett, Pa.

John Thompson: Jan. 31-Feb. 12, Randolph St. Baptist Church, Charleston, W.Va.; Feb. 15-21, Sebring Bible Conference, Sebring, Fla.; Mar. 14-21, Galilean Baptist Church, Dallas, Tex.; Apr. 11-18, First Baptist Church, Kankakee, Ill.

WINTER BIBLE CONFERENCES

Boca Raton Bible Conference, Boca Raton, Fla.

Feb. 2-6, Ralph Stoll; Feb. 9-14, Frank Torrey; Feb. 16-21, Harold Wildish; Feb. 23-28, Theodore McCully; Mar. 2-7, Moody Bible Institute; Mar. 9-13, Y.F.C. Winter Winona; Mar. 16-21, Andrew Telford, Lehman Strauss; Mar. 23-28, Florida Laymen Retreat.

Great Smoky Mountains Bible Conference, Bryson City, N.C.

Feb. 12-14, Judson Rudd and J. B. Marchbanks; Mar. 12-14, Ernest Gross and J. B. Marchbanks.

Park of the Palms Bible Conference, Keystone Heights, Fla.

Jan. 30-Feb. 7, Christ for Florida Conference; Feb. 9-14, Moody Bible Institute; Feb. 15-19, Harry Liu; Feb. 19-21, Christian Business Men's Committee; Feb. 22-28, V. Raymond Edman; Feb. 22-26, Association of Bible Conferences and Camps Fourth Annual Convention; Mar. 2-7, Latin American Mission; Mar. 9-14, Angelina Dantuma; Mar. 16-21 (to be announced); Mar. 23-28, Sudan Interior Mission; Apr. 12-19, Joseph M. Stowell; Apr. 19-19, Young People's Conference.

Sebring Bible Conference, Sebring, Fla.

Feb. 7-14, Ralph H. Stoll; Feb. 15-21, John Thompson; Feb. 22-28, William Culbertson.

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It was John R. Mott who wrote these lines. And Mott was right. Moody was an evangelist; but he was more than an evangelist. Nothing was more characteristic of his ministry than his ability to set Christians to work. And that work was sure to carry many of them to the ends of the earth as missionaries.

His dealing with a Swedish immigrant girl was typical. Not long after her arrival in this country the young woman went to hear the evangelist. When the invitation was given he walked down from the platform. Coming to where she was seated he said, "Are you saved?" She said that she was. Quickly he came back with the words, "Why don't you go to work?" And putting his hand on her shoulder he gave her a push.

The girl was Malla Moe. She began her

MISSIONS

Harold R. Cook, Editor

witness for Christ that night. Only within the past few months did her labors finally end. For more than sixty years she was a zealous missionary of Christ in South Africa.

♦ Moody's biographers have usually paid little attention to his influence on the missionary enterprise. We look in vain through their pages to see what his attitude was toward foreign missions. Only here and there in other authors do we get a brief and tantalizing glimpse of the real missionary interest of the great evangelist. Yet his influence on missions has been tremendous.

Malla Moe was just one of a multitude of missionaries that Moody got started toward their life's work. Another was Dr. Wilfred T. Grenfell, renowned medical missionary of the Labrador coast.

Grenfell says that it was during his second year at Oxford, in 1885, that he first heard Moody. He had been visiting an out-patient in the neighborhood where the Moody-Sankey meetings were being held. Out of curiosity he stopped in at the meeting.

"It was so new to me," he writes, "that when a tedious prayer-bore began with a long oration, I started to leave. Suddenly . . . D. L. Moody called out to the audience, 'Let us sing a hymn while our brother finishes his prayer!' His practi-

cality interested me and I stayed the service out."

Grenfell made his own confession of faith at a later meeting. In after years he wrote, "What I now believe that D. L. Moody did for me was just to show that under all the shams and externals of religion was a vital call in the world for things that I could do . . . He helped me to see myself as God sees the 'unprofitable servant,' and to be ashamed. He started me working for all I was worth, and made religion real fun—a new field brimming with opportunities."

♦ Moody's visits to England had other important missionary results. The official history of the Church Missionary Society tells how one of the most important events of the period just before the end of the nineteenth century "was both a fruit, indirectly, of Moody's work, and a fruitful parent of other and larger movements." It was the going out of the famous "Cambridge Seven" to China under the China Inland Mission.

The seven were outstanding students at Cambridge. In sports some of them had honors comparable to our "All-American" rating. Their decision to give their lives to Christian missionary service was headline news.

One of the seven, D. E. Hoste, was converted during Moody's meetings. His missionary service in China came to a climax when he was called to succeed Hudson Taylor as general director of the great China Inland Mission.

Another, C. T. Studd, was led by Moody to dedicate his life to the mission field.

His father had been converted under Moody on his first visit to Britain, in 1874. Studd, after serving for a time in China and India, became the founder of the Heart of Africa Mission, later expanded into the World-Wide Evangelization Crusade.

♦ THESE influences of D. L. Moody were indirect and, one might say, unplanned. Of course they were the natural result of Moody's constant emphasis on getting to work for Christ, regardless of where that work might take you. Even more important for missions were two movements which Moody began in the single year of 1886.

The first was not originally his own idea. But it was he who made it possible. It appears that Luther D. Wishard of the YMCA, then a young and growing evangelical movement, proposed a summer gathering of college students for Bible study. He asked Moody if he would preside and allow his name to be used in encouraging young men to attend. Moody at first seems to have doubted that it would work out well, but finally he agreed to hold the conference at Mt. Hermon.

Once he had agreed, Moody did all that he could to make that student conference a success. He got a list of the 226 college YMCA's from their international office and sent them all a call to the conference. The secretaries followed up the call with correspondence and personal visits to the campuses. And on July 6 Moody opened the four-weeks' session that was to be so momentous for foreign missions.

Some 250 students came to the confer-



Hindu parrot temple on the estate of a once wealthy Indian family. On one occasion a missionary to India urged Moody to spend a winter ministering in that land. Joseph E. Sherman photo.

ence from the United States and Canada. Wishard was right in believing that Moody's name would draw many of the young men. A month of Bible study under the great evangelist was something to look forward to.

But among the delegates was at least one who thought it might be an opportunity for something more than Bible study. Robert Wilder, from Princeton, was thinking of foreign missions. At the conference he found that Tewkesbury of Harvard and Clark of Oberlin were thinking along somewhat the same lines. They called together a group of those who were interested, some twenty-one of them, and began to pray.

† For the first ten days missions weren't even mentioned in the conference. Then, on July 16, Dr. A. T. Pierson spoke on the subject, saying that "all should go, and go to all." The young men now were openly faced with the missionary challenge. More of them began to show serious interest.

A week later this interested group put on a sort of missionary symposium that they called the "Meeting of the Ten Nations." A number of three-minute speeches ended with a challenge by Dr. William Ashmore of China: "Show, if you can, why you should not obey the last command of Christ!"

Again, a few days later, Dr. Ashmore spoke, and Sankey sang, "Tell it out among the nations that the Lord is King!" Moody followed with an earnest prayer that the missionary spirit might fall upon those who were present.

And the prayer was answered. Already the twenty-one had increased to fifty. They had begun to meet every day. They set up an immediate goal of 100 volunteers for missions. Late in the afternoon of the last day they could count 99. Then came the farewell meeting. And in that meeting number 100 volunteered.

The Bible conference had taken a missionary slant. But its significance was more than that. For that Bible conference marked the beginning of the Student Volunteer Movement, which soon became the major agency for recruiting young people for missionary service. In later years, when it began to move away from its Bible beginnings, it began to lose its effectiveness. But for several decades no movement made a greater mark on the missionary enterprise.

† The second movement started in 1886 was more definitely due to Moody's initiative. It was the Bible institute movement. We say "the Bible institute movement" rather than just "the Moody Bible Institute," for whether there may have been any other school of a somewhat similar nature before this time is immaterial. There is no doubt that the movement got its main impetus from Moody, especially through the institute he founded in Chicago.

The effect of the Bible institute movement on foreign missions was not great at the beginning. In this it was quite different from the Student Volunteer Movement. Some of the early students became missionaries, but the proportion was small. Many of them would have been unacceptable to the mission boards. The institute was not a seminary. It aimed to

"I THANK YOU WITH ALL MY HEART"



Rev. Jacob Feltz

It is a joy to share with our friends some messages recently received from missionaries and other Hebrew Christians whom it is our privilege to help in Europe and in the Holy Land. One grateful Hebrew Christian writing from Germany says: "With all my heart I thank you for the CARE food packages. In my loneliness and distress it is a consolation to know that our Saviour sends from faraway lands such dear children of God as our friends."

Still another Hebrew Christian missionary from Palestine writes: "Your generous dispatch of seven cartons with food and clothing arrived. You have enabled me to come to the assistance of many needy friends. Please express our deepest gratitude to our friends."

How infinitely grateful we are to those who make possible our ministry of relief and Christian witness to the needy brethren of our Lord in so many areas of the world. We plead for your continued prayers for Hebrew Christian widows and little children in Europe and Palestine, the hungry, the lonely, and the despairing who look to us in their need. Please help us to encourage the faith of many whose daily life is a struggle.

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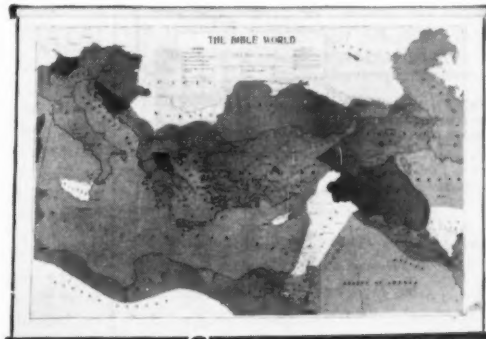
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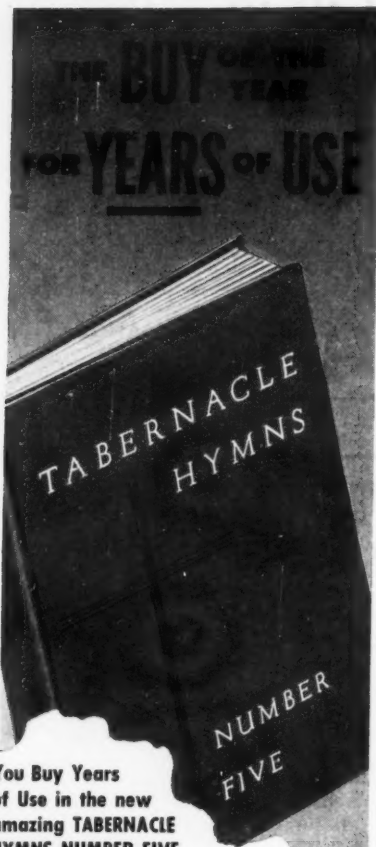
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give instruction in the English Bible, personal witnessing and gospel music to all who wanted it, with the home field principally in view. How much farther Moody's vision went is still a matter for discussion.

But it was not long before the young people who had studied at the Bible institute began to find their way to the mission fields in ever growing numbers. This was especially true in those missions where evangelism was stressed. Moody men and women were expected to have something of the evangelistic zeal of their founder. And they believed their Bible.

At the Bible institute which D. L. Moody founded, missions soon took a prominent place. That place it has never relinquished. Last year the largest number of students in any one course in the day school was registered in the missionary course. We can safely say that one out of every six or seven American missionaries today has at some time studied at Moody Bible Institute. In the eight years from 1945 through 1952, well over a thousand names were added to the missionary roster. The top year was 1952, with 148.

The faith missions take many of these former students, but far from all. In fact, Moody students have gone out under almost 200 different mission societies. A number of these represent the major denominations. Others are smaller denominations or independent groups. More important, a number of these men occupy places of outstanding missionary leadership.

Yet it is more than a coincidence that the growth of the Bible institute movement and the growth of the faith mission movement in America have paralleled one another so closely. Both sprang from the same felt needs among the common people and have kept close to the grassroots. Both have a firm biblical basis. Both stress evangelism. With a few exceptions they are interdenominational. And both are still growing. In fact, the Bible institutes provide most of the manpower for the faith missions.

Moody did not see all of this, back in 1886. But the germ of this expansion into the mission fields was present from the beginning. You cannot impress on men the need for a zealous Christian witness at home without having some of them get an even broader vision. Real home missions lead to foreign missions. When you put men to work for Christ, they soon find out that "the field is the world."

Yes, Moody set more than his ten men to work. Individually he set thousands to work. And through the movements that he sponsored many more thousands have entered the work. But through no movement has he made a longer, more widespread impression on Christian missions than through the Bible institutes.

✦ D. L. Moody himself never went to any of the mission fields. But once he came near going. At least that is what a biographer of Jacob Chamberlain says.

In 1887 Moody telegraphed the noted missionary to India to come to Northfield to speak. At the close of his message Chamberlain made a threefold appeal. The first was for missionary volunteers, the second for the YMCA to extend its

work to India, and the third was directed to Moody himself.

"Dwight L. Moody," said the missionary, "do you not hear Jehovah's clarion call to give at least one winter of royal service to India's redemption?" Accord-
[Continued on page 66]

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AN OINTING, BAPTISM, FULLNESS

IF we were as inaccurate and loose in our terminology when speaking of the person and work of our Lord as we sometimes are when referring to the person and work of the Holy Spirit, we would be classed as modernists. Inaccurate statements regarding the former, result in a sinner missing salvation. Inaccurate statements regarding the latter, result in a saint being deprived of the full ministry of the Holy Spirit, with a consequent loss of power in his life.

We must carefully distinguish between the anointing *with* the Spirit, the baptism *by* the Spirit, and the fullness of the Spirit. *χρίω* (*chrío*) and *ἀλείφω* (*aleiphō*) are used in the New Testament, the former always with reference to the Holy Spirit, the latter always with reference to oil. In the papyri the former is used of the application of a lotion to a sick horse; the latter, of the greasing of an ox-yoke, the massage given athletes. The two words speak of the application or placing of something on something else.

The anointing *with* the Spirit is the act of God the Father causing the Spirit to take up His permanent residence in the sinner at the moment he believes. It is never repeated, only potential, not for power. It places the Spirit where He can minister to the saints. James 4:5 says: "The Spirit, who has been caused to take up His permanent residence in us, has a passionate desire (to control us) to the point of envy (envious of any control the evil nature may have over us)."

The words *βαπτίζω* (*baptizō*) and *βάπτω* (*baptō*) are used in ancient manuscripts of a blacksmith's placing hot iron in water; of Greek soldiers' placing the points of their spears in a bowl of blood; of an angry master's punishing his slave by placing him under water in the river; in the LXX, of the priest's placing his finger in blood (Lev. 4:6), and in the New Testament of the placing of the finger of Lazarus in water. The words refer to the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its relationship to its previous environment or condition.

The baptism *by* the Spirit is His act of placing the sinner when he believes into vital union with Christ (Rom. 6:3), and into the Body of which He is the Head (I Cor. 12:13); out of the First Adam into the Last Adam, from sin to righteousness, from condemnation to justification. This occurs once. It is not for power. The anointing *with* the Spirit places the Spirit in the believer. The baptism *by* the Spirit places the believer in Christ.

"Be ye constantly being filled by the Spirit" (Eph. 5:18). The word is *πληρώω* (*plērōō*) and means here "to control." It is the constant control of the Spirit over the yielded believer that brings the power for life and service.

February, 1954

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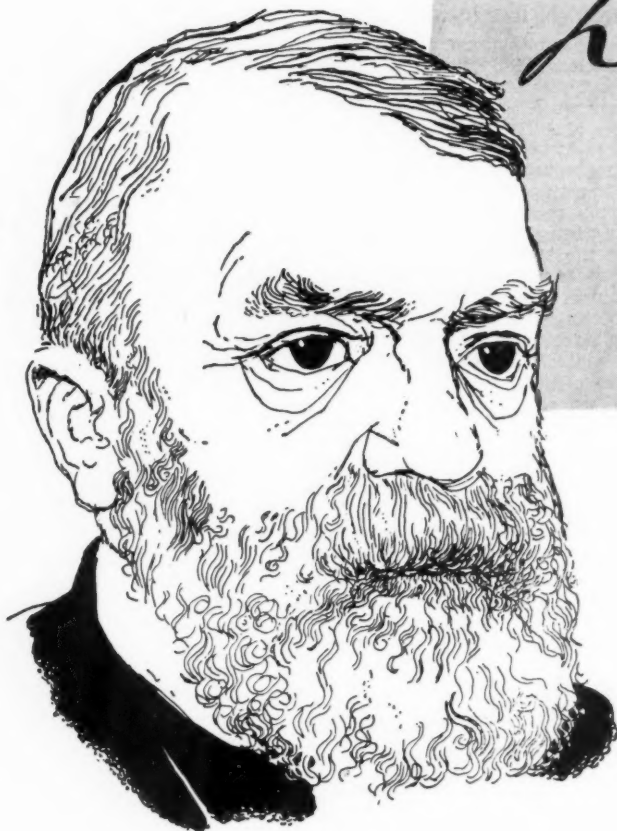
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D. L. Moody once said:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much while I am living, but when I am gone I SHALL LEAVE SOME GRAND MEN AND WOMEN BEHIND!"

Moody has been with the Lord for more than fifty years, and the "grand men and women" he left behind have guided Moody Bible Institute through the years and kept it true to God.



D.L. MOODY . . . Born Twice!

Moody was born in Northfield, Mass., on February 5, 1837. He died there in 1899. He said, "I was born in the flesh in 1837—of the Spirit in 1855. That which is of the flesh may die—that which is born of the Spirit will live forever!"



D.L. MOODY . . . Wholly Consecrated!

"The world has yet to see what God will do with a man wholly consecrated to Him," a man once told Moody. And although he would deny that he ever attained this goal, the thought lodged in Moody's heart and he set out to become such a man.

D.L. MOODY . . . Swayer of Souls!

Moody's tireless "rage to save souls" carried him more than a million miles.

He addressed more than a hundred million people and personally pleaded with more than 75,000.

D.L. MOODY . . . Adviser of Royalty and Presidents!

Although he never finished the eighth grade, Moody became the spiritual guide for millions and adviser to clergymen and governmental leaders of America and England. Royalty and presidents (including Abraham Lincoln) came to see him on personal matters.

D.L. MOODY . . . Successful Businessman!

Mr. Moody was one in spirit and method with Marshall Field, Potter Palmer and other merchant princes who made Chicago great. His dream of becoming a millionaire seemed very likely of fulfillment—but then God called him into work that would last for eternity.

D.L. MOODY . . . Tireless Worker!

Moody was always seeking for new methods of reaching souls. He held services three times daily during the World's Fair of 1893. His energetic zeal once made a fellow-worker pray, "O Lord, please give me more strength or else

make D.L. Moody tired!"

D.L. MOODY . . . and the Newspapers!

Always greatly in the public eye, Moody was well-liked by the press in spite of his rampages against Sunday newspapers. Dr. Wilbur M. Smith estimates that more than 60,000 items about Moody have appeared in newspapers and magazines.



D.L. MOODY . . . God's Man!

Moody was a strong man, said F. B. Meyer, but "nothing less than the mighty working of God's Spirit could have carried the uncultured, uneducated lad from the old shanty in Chicago to the London Opera House where thousands waited on his words."

D. L. Moody

PIONEER

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During the years immediately following the Civil War, the spiritual growth of the country was hardly keeping up with the physical. Corruption was rife in city governments, and juvenile delinquency was reaching an all-time high. Churches were closing their doors for lack of trained personnel and contributing members.

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While traveling through the country on his evangelistic tours, Mr. Moody saw the pressing need for a Bible school... a tuition-free Bible school where earnest young Christians could come for lay training in Christian work and service. And, as usual

when Moody saw a need, he did something about it—he went to work and organized just such a school!

First he called together a group of Bible classes which were meeting in various sections of the city and put his proposition before them. Then he asked the Lord to provide money for buildings. The new school was incorporated in 1886, but it was not until after Moody's death, in 1899, that it became known as Moody Bible Institute.

"Of all the institutions Mr. Moody founded," says an editorial in *Institute Tie* at the turn of the century, "there is perhaps none that was more directly under his personal control than the Institute. He dictated its policy. He outlined its plans of work. He engaged the teachers. He received monthly statements from the business manager regarding its financial condition... and... he raised practically every cent required to carry on the work by his own personal prayer and effort."

TODAY Moody Bible Institute is still forging ahead in the path outlined by the GRAND MAN of God who founded it. Its many ministries reach millions of individuals for Christ each year—individuals in every country of the world. But the chief ministry of the Institute remains that of furnishing tuition-free Bible training to consecrated young men and women who are preparing for lives of Christian service.

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E V A N G E L I C A L

February, 1954

41



ANSWERING YOUR

Questions

NATHAN J. STONE

WHO ARE THE SAINTS?

In a group discussion on the subject of saints, various opinions were expressed. Some said any born-again person is a saint; others, that not all believers can call themselves saints; still others, that the term applies to such as martyrs, missionaries or outstanding Christian workers. Can you guide us in the matter?—A.R., Chicago, Ill.

Three words in the original languages of the Bible are translated by the English word "saint." One of these (a Hebrew word) does have to do with personal goodness or piety and is sometimes translated "loving-kindness," but the other two, one Hebrew and one Greek and the words most properly translated "saint," express the thought of a setting apart or consecration as a divine act and claim upon life.

They do not express, primarily, personal character or goodness, but a position or relationship to God as being set apart for Himself and belonging to Him. Both are constantly used to denote the whole company of God's people, a church rather than individuals. The apostle Paul addresses "all that be in Rome," for instance, as "called to be saints" (Rom. 1:7). In addressing "the church of God which is at Corinth" he says that they are *all* of them "called to be saints" because they are "sanctified in Christ Jesus" (I Cor. 1:2), that is, set apart by God in Him. He addresses the whole Ephesian church as "the saints which are at Ephesus" (Eph. 1:1). All believers then, from the point of view of their relationship to God and His claim upon them, are saints as set apart unto Him; as separate from the world which is at enmity to Him, and as peculiarly His own.

The Word of God nowhere marks out individual believers or groups of believers for special distinction as "saints." It knows nothing whatever of "canonization" or "beatification" or any other such inventions of men.

But there is most certainly a practical aspect of "saint" as well as relation or position. And the one should be the evidence of the other. "Saintless" is certainly to be expected of the saint. Yet even this refers primarily to character

rather than service or even outstanding service. Since the One who calls us is holy, those whom He calls must be holy in practice as well as set apart in relation (I Pet. 1:15). To be thus made partakers of the divine nature (II Pet. 1:4) means to express the divine nature. As a "saint," therefore, every believer is expected to live "as becometh saints" (Eph. 5:3).

When the Word of God addresses believers as "saints," it is a statement of fact for every believer, but at the same time it is an implied exhortation and challenge to *all* believers to go on and be worthy of the relationship in which God has placed them. It is the obvious lack of such a realization in so many believers which has restricted the meaning of the word, especially in more modern times, to special individuals or a class.

♦ ♦ ♦

THE LAND OF THE SHADOW OF DEATH

What is your interpretation of Isaiah 9:2? We understand it to mean that after death one is sent to this place on probation. Is not this where Catholics get their purgatory and Mormons their second heaven?—W.T.K., Houston, Tex.

The expression "the land of the shadow of death" in Isaiah 9:2 has no reference whatever to a place or condition of the dead. It refers only to the condition of a people far from God and therefore without light, and is a *repetition* of the thought expressed in the first part of the verse in the words, "the people that walked in darkness."

This is clear from the verses immediately preceding in Isaiah 8:21, 22. It is the picture of a people on *earth* who forsake the counsel and law of God and seek those "that have familiar spirits,

and unto wizards that peep, and that mutter" (8:19—this is modern spiritualism). Therefore, in the words of 8:22, they are in "trouble and darkness, dimness of anguish . . . driven to darkness." The promise of light in 9:2 is the coming of Messiah, who is the light of the world.

As for purgatory, there is no hint of this anywhere in the Scriptures, much less in this verse. In the words of Ecclesiastes 11:3, "in the place where the tree falleth, there it shall be." The New Testament gives no hint of any period of probation. Between the rich man and Lazarus of Luke 16:10-31 there was a "great gulf *fixed*" (italics ours) so that none could cross either from one place to the other. Each was rewarded with reference to the things of this life. The impression is certainly that of *finality*. The lake of fire, into which those are cast who at the great final judgment of Revelation 20 are "not found written in the book of life," also most certainly gives the impression of a final, irrevocable state of things. And the Lord Jesus Himself spoke of such a condition as "the fire that never shall be quenched" "where their worm dieth not" (Mark 9:45, 46), and "the eternal fire" (Matt. 18:8, A.S.V.).

♦ ♦ ♦

ISAIAH'S COMMISSION

How could Jesus condemn the Jews for not believing on Him in the light of Isaiah 6:10 and John 12:40 where Isaiah's commission *apparently* is to harden their hearts and make their ears heavy lest they turn and be healed? Can this be reconciled?—J.A.B., Pa.

This passage is best interpreted in the light of Zechariah 7:11-13, which declares that they refused to hearken, turned a stubborn shoulder (A.S.V.), stopped their ears that they should not hear, made their hearts as an adamant stone lest they should hear the law, etc. The refusing and hardening were theirs at first, and the judgment of Isaiah 6:9, 10 is a confirmation of it by that law of God which is found in both the physical and spiritual realms, by which those who neglect or pursue a certain course of action ultimately crystallize their condition beyond possibility of change.

In Hebrew the word *lest* is used often to indicate a course of action which serves to hinder or prohibit something which one fears or wishes to avoid. In the words of one writer, it is "an obstinate, willful ignorance which refuses to look on the truth lest the look should lead to conviction, and conviction to conversion—the ignorance of those who love darkness rather than light because their deeds are evil (John 3:19)."

However, there is another use of the word *lest* which would serve to reconcile the judgment with Isaiah's commission to preach. It could be translated, as it is in some versions of this passage in the Gospel, "so as not" to hear and understand, in the sense of consequence rather than judgment. This would mean that those who would turn from their obstinacy and rebellion, who might not have gone too far in it, could be converted and healed. The preaching would be a warning to such. God is not willing that any should perish, but that all should come to repentance (II Pet. 3:9).

Moody Monthly

How Much Time?

"Sir," said one to an evangelist, "I have not time to serve God." Prompt and pertinent was the reply—"God wants no more of your time to serve Him than that which you give to serve the devil."

—John Guthrie

SERMONBUILDERS

J. Arthur Springer, Editor

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

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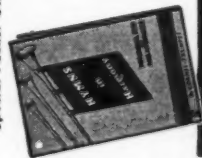
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as a display in a store window, and in that way build up an interest in people outside the church. Many times a store will allow material to be passed out concerning the work among the people of a particular country.

A word of caution: before making any contacts be sure to obtain the approval of the mission board. Do not burden the missionary with too many letters which require answers.

Above all, seek God's will in the matter. Then you will be of help to the missionary and will be aiding in harvesting the white fields. **END**

Teaching Children to Pray

[Continued from page 67]

can be assigned to each child to pray about in a sentence or two, presenting the need to God. How the children love to thank God for answered prayer! They should be given this opportunity often, for it increases their faith.

As the children grow in their prayer life, let them have their own little prayer bands. Mighty victories have been won by such young warriors.

"Lord, teach us to pray" that we may lead the children to pray! **END**

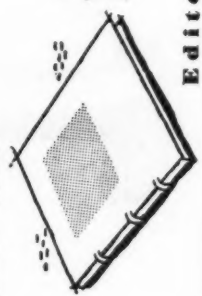
A Place for Everything

■ Achieving good storage in an old building is . . . not impossible. One way is to build closets in existing rooms. . . . The best solution to the storage problem is to build cupboards around the walls. To do this it is necessary to discover space which is free of windows, radiators, doors, etc. . . . A happy arrangement is to provide a low space for children's wraps and then build cupboards above them. If old bookcases and china cabinets are used, they should be painted to match the walls.

In every church there are people who like to work with wood. . . . Building storage cupboards for the church school is a wonderful project for a group of young married people. They will have a good time, and the efficiency of the church will be stepped up by their labors.

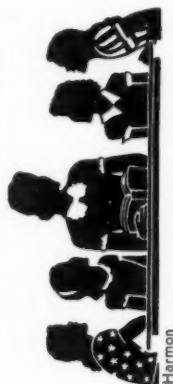
—*International Journal of Religious Education*

FEBRUARY • 1954
 Volume 1 • Number 5



IDEA NOTEBOOK

A Department of **MOODY MONTHLY**
 Edited by **DOROTHY MARTIN**



Reaching Out with Weekday Clubs

By **Robert E. Hill**

We have found the Sunday school hour too brief a time to really reach the youth of our church. As a supplement to the Sunday school, the weekday club over the past eighteen years has successfully met the mental, physical and spiritual needs of our young people between the ages of eight and fourteen. Perhaps other churches not already engaged in such a program will be challenged to organize similar clubs.

Our experience has shown that it is necessary to plan carefully. Before any definite plans are made, consider the following points:

1. Available leadership
2. Available meeting place
3. Expense
4. Children to be reached
5. Needed equipment
6. Type of program

If a general survey shows that it is wise to go ahead with the project, more definite plans can be made. All those who are interested in helping should be acquainted with the program, which includes handicraft, games, memory work, music, and Bible study.

If possible, appoint one person to investigate all available handicraft projects; another to check on the types of indoor

games, such as ping-pong, dart games, etc.; another to investigate Bible study courses. Allocating the responsibility in this way serves the double purpose of relieving any one person of the whole burden of the club and arouses interest in more people. A subsequent meeting can then make the plans more definite. If the church cannot include the club in the annual budget, perhaps an adult Bible class will be willing to take it on as a class project.

When plans have been completed and approved, the club must be publicized. Make neat, attractive posters and place them in prominent places in the church and store windows. Set up an attractive display of all the handwork that is to be made during the year. Print or mimeograph circulars to be passed out in church, in schools and throughout the community.

The first meeting of the club is often

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the most important in arousing interest in the boys and girls. It might be well to have something of special interest for that evening. Be sure the leaders are all present, one for each of the activities, if that is possible. When the youngsters arrive, register them immediately, getting the name, address, telephone number, church and school affiliation.

Begin the first meeting with a lively period of singing. Then explain the entire program to the group, showing samples of the handwork. Make it clear what the age divisions will be (if space and leadership permit, it is wise to have four groups—girls 8 to 11 years, girls 12 to 14 years, boys 8 to 11 years and boys 12 to 14 years), and whether there will be separate groups for boys and girls.

A general outline of the weekly program might be:

7:00 p.m.—Roll Call

7:05 p.m.—Games or handicraft (alternate each week)

8:00 p.m.—Singing, memory work, Bible lesson

The second hour of the evening stresses the spiritual phase of the program. If the club is to really reach out into the community, the way of salvation should be clearly presented in each lesson and an invitation given to accept Christ. Remember the weekday club has the twofold purpose of winning the lost to Christ and building up the young Christians in the most holy faith.

END



Harmon

Juniors Make a Mural

■ It is sometimes hard to teach the familiar Bible stories to active juniors. Here is one way to give the lessons new appeal.

At the beginning of a quarter discuss with the class plans for a mural to illustrate the lessons. Materials can be supplied a long strip of wrapping paper divided into as many sections as desired. The pictures can be sketched in roughly with chalk—which erases easily—and then redone in more finished form with crayons or tempera paints. A mural of the leaders of Israel, for example, might show Joshua before the city of Jericho, Gideon and his men drinking from the river, mighty Samson in the temple.

It doesn't really matter if the mural does not win a prize for its artistic beauty. What does count is that the class members enjoy the work and gain a new appreciation of the Bible stories.



An exhibit will build interest in missionary work—for those who make it as well as those who see it!

PEOPLE often ask, "How do folks in other countries live?" "What do they look like?" "What do they eat?" These questions are answered when the missionary comes home on furlough. However, there are many churches interested in missions that have little more than an occasional letter from the mission field. Some churches, perhaps in smaller towns, have no missionary contacts.

Not being able to go personally to the mission field, I prayed for something I could do. An unexpected avenue of service was opened to me in the form of exhibits on various mission fields which could be sent to any church interested in a particular field.

I was interested in the Navajo Indian Bible School and Mission at Window Rock, Ariz. The need of this mission was great, both for prayer and for support. As a first step I contacted the missionary and obtained his permission to advertise the work. I then wrote letters to museums asking for all possible information on the Navajos. Letters were also written to editors of magazines in the western part of the United States. One magazine in particular, *Arizona Highways*, had articles from time to time on the Navajo Indian and also had colored pictures that could be framed. The editor supplied me with back issues and notified me when future issues contained material on the Navajos.

Missions on Display

By Charles E. Toelcke

The printed material and pictures I gathered were arranged as an exhibit. When the missionary was asked for information concerning the people among whom he worked, I was notified and off went the exhibit to the church which had asked for the material. Many fine reports were received. This led to a second exhibit, which was designed as a follow-up to the first one.

The second exhibit contained pictures and printed material as had the first, but it also included articles made by the Navajos. Money was sent to the missionary to buy the articles on the mission station. (It is well to remember that missionaries would like to send objects to be used in making known their work, but are often unable to do so for lack of money.)

While it is fairly easy to gather materials for a home mission exhibit, it is usually more difficult to arrange a foreign missions exhibit. I have found, however, that large museums and embassy offices are rich sources of information. Many fine pictures can be obtained from the *National Geographic Magazine*. A listing of back issues dealing with the country in which you are particularly interested will be sent on request. These back copies can then either be purchased from the publisher or perhaps found in a second-hand bookstore.

Once made, the exhibit can be used in several ways. The primary use, of course, is to get the work of the particular mission before the people in the churches to give a more vivid picture of the work of missions.

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IDEA NOTEBOOK/FEBRUARY

IDEA NOTEBOOK/FEBRUARY

Teaching Children to Pray

By Frances L. Bennett

4. "Lord Jesus, come into my heart" (Rev. 3:20).
5. "Make me a fisher of men" (Matt. 4:19).

There are many other things that we desire, but we do not have assurance in His Word that they will always be granted. For instance, when someone is ill, we can pray for him to get well, believing that God can heal him, but also knowing it is not always His will to do so. Therefore we must trust Him whether He says "Yes" or "No." God always answers prayer, but He does not always answer "Yes." It is very important that this be clearly explained to children.

When the children are gathered together in a group it is well to put before them a form of prayer:

1. The address to God—give Him His titles, such as Lord, God, Almighty God our Father, our Father, etc.
2. Praise to God—for His name, for His Word, for His power, for His salvation, etc.
3. Thanksgiving to God—for life, for salvation, for parents, for the church, for supply of daily needs, etc.
4. Petitions—to know His will, to do His will, to obey our parents, to be faithful at home, school and play, to let our light shine for Him, to help others to know Him.

It may be well to ask the group to repeat after the leader, line by line. Thus they will become accustomed to hearing their own voices in audible prayer.

When one child out of a group is ready, he might be asked to plan to lead the opening prayer at the next meeting, and after that call for volunteers. They may need to be reminded often to pray short prayers and to pray clearly so that the rest of the group can hear.

It is sometimes helpful to make the prayer period at one time to be all praise, another time emphasize thanksgiving, and another week requests. A request (Continued on page 8)



Jo Anne Brubaker

As a teacher are you eager for the children in your Sunday school of Child Evangelism class to learn to pray—with understanding and not merely to repeat words?

It is a blessed privilege to teach children to pray. But with this privilege comes a great responsibility.

First of all children have to be taught some basic facts about God. They must know that "He is." (Alas, so many little ones do not know that He exists.)

Children must know that God created all things and that we belong to God because He made us (John 1:3; Gen. 1:27). They must know that man did not remain as God made him. Man sinned and came to know evil (Rom. 3:23). Even a very small child knows the things that are good and the things that are bad. A child will readily admit that though he knows what is right for him to do, he does not always do it.

Having been taught these things, your class is ready for the question, "How can we who have sinned talk to a holy God?" There is only one way and that is through the Lord Jesus Christ. He died to bring us to God (1 Pet. 3:18). We have no claim on God, but Jesus, His Son, does, and so when we pray, we pray in the name of the Lord Jesus.

Children must be taught that there are certain petitions that are according to His will, and He will give us these things:

1. "Forgive the sins we confess to Thee" (1 John 1:9).
2. "Keep us from evil" (Luke 11:4).
3. "Help us to obey and honor our parents" (Eph. 6:1, 2).



Jo Anne Brubaker

Your church, let us say, desperately needs a nursery, in fact, has needed one for a long time. But because there is no cheerful, sunny room available and not enough equipment, nothing is being done to provide a place for the babies and small children to be cared for during the church service. What can you do to establish such a place?

Actually, if a church has a room that is suitable for use as a nursery, all you will need in addition—at least immediately—are willing workers. Keep in mind, of course, that a room to be used for such a purpose must be heated and have sufficient ventilation. If it is not attractive, it can readily be made so. Painting walls and furniture could be a project for the men of the church or the young people's group. Crisp, colorful curtains of inexpensive material would add much to the appearance of a nursery room.

There are several ways of obtaining needed equipment. As word is passed around concerning the starting of a nursery, someone is almost sure to remember a buggy in the basement that is no longer needed, or a crib that a neighbor child has long since outgrown.

Another good way—one that has been tried and proved—is to make a list of needed equipment and have the list printed in the weekly church paper, if there is one, or in the church bulletin. Another method is to have a nursery shower. Some time before the day for

Organizing a Church Nursery

By Mrs. David H. Erickson

the shower a list of needed items could be posted near the church entrance. Those interested in bringing a particular item could check it off the list.

Mothers, aunts, grandmothers and others who love children make good workers. If a sufficient number participate, each worker need report for duty only once a month. There should be at least one helper for every four children. A call should be extended for volunteers for nursery duty. However, there will be some who would love to help, but are reticent about offering their services. For that reason, the person responsible for the nursery will find it well worth while to make personal phone calls in seeking helpers.

Some attempt should be made to separate the cradle roll group (those under two) from the nursery group (those from two to four). It is not always possible to have two separate rooms, though that would be the best arrangement. If just one room is to be used, it is sometimes possible to install a white picket fence separating the older children from the tiny babies. This is also a useful device where the nursery must be just a corner of a large room.

Both the cradle roll and the nursery rooms should be endeared to the children as very nice places to be in while away from their parents. In the cradle roll division, the equipment should be as nearly like home as possible. This would include beds, bathinets, play pens, bottle warmers, and yes, a rocking chair. The bedding should be kept absolutely clean. An ample supply of tissue handkerchiefs is helpful. If possible the workers should wear clean white smocks. This is both for their own protection and the protection of the babies. It also adds to the appearance of cleanliness, which must be maintained at all times. No attempt need



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be made to teach the little tots, but a Bible in the room and pictures of the Lord Jesus and children would be helpful. In the nursery where the two to four year olds are cared for, the supplies are somewhat different, of course. Simple constructive toys, blocks, books, construction paper, simple puzzles and clay will be used week after week. Here stories are told and the Sunday school lesson discussed. Miniature church services can be held for acoustion the youngsters to "grown-up" church.

The nursery should be open whenever regular services are held, during the monthly missionary meeting, and available for other special occasions. Those responsible for a particular time must be on duty before the children arrive and have everything in readiness for them. This helps to eliminate much confusion, and may result in fewer tears on the part of the children as they see the things prepared for them.

The purpose of the nursery mainly is to allow parents to attend the church services undisturbed by small children. It also helps, however, to prepare children for the time when they will be allowed to attend "real" church with their parents.

Try a Picture Gift Bank

■ Perhaps the missionary your Sunday school group is interested in has some special need... a new typewriter, a car. To spark interest in giving, find a picture of the item needed and paste it on a box or jar to receive the offering. The picture serves as a constant reminder of what the money eventually will buy.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.—Proverbs 19:16

IDEA NOTEBOOK
Vol. 1—No. 5
February, 1953

A Department of Moody Monthly
Editor, Dorothy Martin
Consulting Editor, Harold E. Moore, Arvilla K. Gorman, Irene D. Ramsey, Robert E. Kull, Dr. J. Allen Blair.



A Patriotic Party

Fun for February—
Jo Anne Brubaker

We are Americans. Well, why not plan a party around that glorious thought? It should go over big with a bunch of intermediates who are in the throes of geography, history, civics and the like. And what month could be more appropriate than February?

If your planning is for the junior high crowd, they will enjoy having a finger in the pie. Besides they don't want to be embarrassed, so you'll be smart to let them tell you what sounds best. You supervise of course.

So with the committee selected—or committee—make simple decorations. For an American theme, American flags, of course. Or red, white and blue streamers, or pictures of famous Americans placed around the room.

Each person might be handed a bank (small dime bank variety) as he comes in. For prizes, give a dime each time to the winner. This might act as a challenge toward saving.

Here's an outline of what the party might be like.

1. Theme: A true American
1. Is proud of his country... See how many of the 48 states each can name. First one done wins.
2. Uses his right to vote... Pass around pictures of past Presidents. One to recognize most wins.
3. Examine facts and makes decisions... Go around the circle giving famous sayings. Let each answer yes or no as to whether an American said them. Continue until one remains.

4. Knows what is going on... Pass a tray of United States money. Let group examine it for three minutes. Take away and see if each can list the dates on the money.
5. Pursues happiness... Time for refreshments. Make flag sandwiches (use cake decorator with cream cheese filling). Serve cherry punch with raspberry float. Have red and white peppermint candies and assorted nuts.
6. Remembers the foundation on which his country was built... Time for devotions. Brief message from the Bible. Close by singing quietly *America, the Beautiful*.

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Giant in the Parlor

[Continued from page 13]

and TV alone will not corrupt. Not to have it for fear of it, is shortsighted."

One elderly mother blames TV commercials for the delinquency of her grown daughter:

"I exceedingly regret to state that the gurgling wine and cigarettes of all kinds have led my beloved and only daughter into indulging in these deplorable habits."

✦ If there was any unanimity between the reports from TV and non-TV homes, it was expressed in the loud outcry against the prevalence of liquor and cigarette advertising. Most Christians also admit that program quality is far below the type they'd like to see. Some non-TV families readily admitted they would buy sets if the general level of television programming was raised. Most believers also lamented the fact that there are so few Christian television programs. They commented favorably on the productions of Percy Crawford, Jack Wyrten, Billy Graham and the Missouri Synod Lutheran serial, "This Is the Life."

As might be expected, there was a loud chorus of disapproval on the part of parents against the number of television shows featuring violence, horror and sex.

A young Wisconsin mother gave one of the best statements on a situation where the television set is under strict control:

"Anyone from our pastor to the Fuller Brush man is welcome to walk into our home at any hour and he will find that our television set does *not* control us. It is not used in a way that would be a reproach to the name of Christ. Many an entire day or evening goes by in which the set is not turned on.

"Used properly, with continual prayer for wisdom and guidance, television can be enjoyed by Christians in their homes without lowering their standards . . . I trust that Christ shall ever have the pre-eminence in our home."

But not all television owners share this feeling. Another mother voices a note

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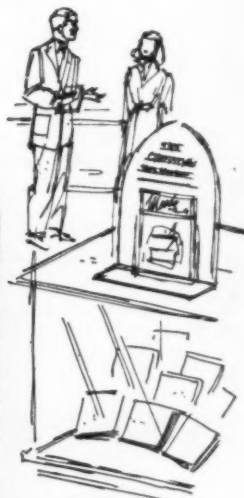
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that shows the struggle within her own heart:

"The obnoxious advertising has had absolutely no effect on any of my five children, although we don't bother to turn it off. I'm about convinced that the worst thing about television is the attraction away from things that are spiritually better . . . Personally, I wish I'd never allowed my daughter to buy one."

✦ The matter of Christian fellowship amidst the glare of the television set is a problem for many.

"When in the home of Christians with television, we do not make an issue of TV unless forced to . . . There is so much talk about Christian programs, but friends watch programs for hours that are nothing but dancing, drinking and wrestling. In fact, we have been seeing less and less of friends with TV. There is no longer any Christian fellowship; it's just a bedlam of noise and TV watching."

One trenchant observation comes from a Michigan woman:

"There are families who recognize that their children must face real life in television areas. They discover that television in the home serves as a means of solving a good many problems. It is very obvious that when God has control of the whole family, television presents no problem at all."

An Illinois mother tells a graphic story on the other side of the problem:

"We started off in quite a liberal frame of mind—with only one thing barred—horror shows. The children watched their own kiddie programs and cowboy films; my husband watched sports, news and crime plays, while I watched cookery, "I Love Lucy" and similar shows. Then I found my children were watching wide-eyed with fear while the hoodlums beat up the good people in the crime shows. My four-year-old was hiding her face while the rustlers tried to kill the hero in the cowboy shows.

"The news filled one with worry, the comedies were worldly and put wrong

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—Selected

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J. Arthur Springer, Editor

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ideas into my children's heads. I found that my eyes ached and my house looked like a movie theater with curtains drawn, and the girls were living in a dream world, while nobody had a word to say to anybody else. In short, the kindly old TV had turned into a monster which was enslaving us all, pouring out its filth into our home which we had dedicated to our Lord. The Holy Spirit convicted me, and indeed I felt unclean, and feared for my children. I prayed about it and kept away from the TV, until one day my husband felt it too and got rid of the TV . . . We have seen TV for what it is and have done with it."

♦ **ANOTHER** woman, quite as sincere, states that there is no way to shut out advertisements from our lives with "beer and cigarette ads facing us at every turn — billboards, magazines, newspapers, radio, etc. My children see the neighbors smoke and know that they drink. I can't keep it all from them. But we do teach our children the sin of it, the filthiness of the habit, and what God's Word teaches us regarding things that harm our bodies . . . We can't always choose for our children, nor shield them from every ugly thing. We must teach them to choose these things for themselves and help them to learn now.

"Christians who have TV in their homes **MUST** discipline themselves," she adds. "There are two things necessary for families with TV—discipline and rules!"

Judging from the comments received in the poll, television in the home does indeed call for control and discipline in a greater sense than when life was simpler and the battle of good and evil was not being fought so furiously in the heart of the Christian home.

Television, like a powerful drug, has almost infinite possibilities for good or bad. Viewing habits of Christians—both adults and children—must be regulated. If this cannot be done, the only sensible answer is to get rid of the television set, many plainly feel.

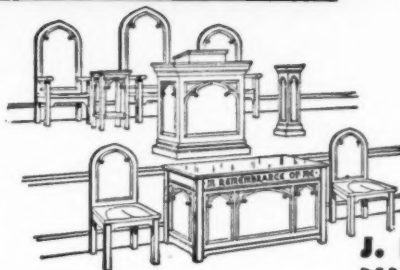
A good friend of the writer living in Detroit has just written a manuscript for a tract which calls upon Christians to remove television sets from their homes and aeriads from their roofs. He feels intensely about the subject, as do the hundreds who have responded to the **MOODY MONTHLY** survey.

However one would sum up these results, he must certainly concede that the issue of television cannot be glibly dismissed. Television has become one of the most important issues in the complexity of contemporary Christian life. We need the wisdom of God to so order our lives that we may bring honor and glory to the name of the Lord Jesus Christ. **END**

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.—Hebrews 10:5

February, 1954

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HAROLD L. LUNDQUIST

February 21

The Man Born Blind

John 9:24-38

MEMORY SELECTION: *One thing I know, that, whereas I was blind, now I see.*—John 9:25

Blindness is on every hand, and God can heal it. We speak, of course, of spiritual blindness, which is actually a far more serious malady than physical blindness.

The story of the man who was born blind, so that the power of Christ might be revealed in Him (John 9:3), provides a perfect medium for presenting Christ as the Light of the world (John 9:5), ready and able to give sight to those who now fumble about in blindness.

Actually, like this man, there are those all around us who were "born blind." Many have never had a chance to see, because their parents had no interest in the things of Christ. They need our help, and as they come to our Sunday school classes today, let us be faithful in presenting Jesus Christ as the Light for them. To teach the lesson properly you will want to consider the entire chapter, though we limit ourselves to the assigned portion for this exposition. We note

I. The Clear Assurance of Christian Experience (vv. 24, 25)

The interrogation of this formerly blind man is one of the most fascinating stories of Scripture. Persistently the religious leaders sought to drive him into a corner. They had the background of learning, social prestige and ecclesiastical standing. He had none of these, but he had met Jesus and in faith had responded to His command, and had gone through a transforming experience.

That experience with Christ so clearly opened the heart as well as the eyes of the man that he broke down all the learned arguments by a simple appeal to his own experience: "Whereas I was blind, now I see." He thus made fools of these learned men, who in their towering rage against Christ and the man whom He had healed, became painfully impotent.

Men may argue with our theological views. They may seek to tangle us in a web of philosophical thinking, they may bar us from their little circle of influence, but one thing they cannot answer and a witness they cannot break down is absolute assurance of our regenerating experience of faith in Christ.

Let us be sure that our boys and girls have this certainty in their hearts. Then give them all the culture and education, of the right kind, we possibly can. They will stand true against all the sophistries of men because they know Christ.

A part of this striking story is

II. The Stubborn and Foolish Ignorance of Unbelief (vv. 26-34)

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It has been said that there is nothing more certain than ignorance backed by self-conceit, and here we have a magnificent and heart-breaking example of that folly. Men who had devoted their lives to religious and cultural pursuits and yet had failed to recognize the One who said, "I am the way, the truth, and the life" (John 14:6), were bold in their declarations of unbelief and hatred.

Finally they did that awful thing as they officially cut this man off from his nation, his family, all his rights as a son of Israel. They slammed the door behind him, realizing that they thus made him an outcast.

Outside he met Jesus, who also was shut out of their hearts and lives, and He opened the door into something far greater than the man had lost, namely

III. The Gracious Fellowship of the Son of God (vv. 35-38)

In fact, He did more than open the door, for Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

He is the blessed Son, and the only door into eternal life. That life is glorious and free, for we "go in and out," always with His guidance and His blessing upon us.

It is a deeply satisfying experience to enter in at this door, for here one will "find pasture"; in other words, every need, every hunger of the soul, is met by Him. We must declare this truth to our hungry generation. We must tell them that there is no real satisfaction in the world or in themselves, but definitely and abundantly in Christ.

There may be those to whom our lesson will come who are still outside the door. Remember that even though they are close to it, they are still lost. Let us invite them to come in today and be saved.

*"One door and only one,
And yet its sides are two;
Outside and inside,
On which side are you?"*

February 28

The Good Shepherd

John 10:1-11

MEMORY SELECTION: *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*—John 10:16

The wonderful and meaningful discourse on the good shepherd was given against the background of the story of last week's lesson. The man who was born blind, but who had been healed not only physically but spiritually, was cast out of the temple, and there he met Jesus, a striking commentary on the decadence of worship which had come in that day.

Jesus then presents Himself as the

Good Shepherd, and characterizes the undershepherds who care for the various groups within His great flock as being

I. Shepherds—Good and Bad (vv. 1-3)

He is indeed "that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20). He is the door (v. 9) by which men enter in and are saved, and hence He is the door by which each of His undershepherds must also enter.

This clearly defines the ultimate qualification of a minister as being his own personal experience of saving faith. It is important that he be a man of gifts, of suitable preparation for his work, yes, a man properly ordained by the church.

But these are not enough. We say it kindly but definitely, and with sadness in our hearts, that preparation, gifts, ordination, and the call of a church, all these give us no real proof that a man is fit to show others the way to heaven. He may have all these and yet have never entered by "the door" into the sheepfold, and Jesus calls such men "thieves and robbers."

What then does He say of the good shepherds? Ah, they are the ones who enter the ministry or missionary service with an eye single to the glory of God, a recognition of the deity and the Saviourhood of Christ. They are men living and preaching for the salvation of souls. Christ is exalted, not self. They remember that "it is impossible for a man at one and the same time to impress his hearers that he is clever and that Jesus Christ is mighty to save" (as a motto from a Scotch preacher's study expressed it).

Now let us turn to look at

II. The Sheep—Discerning and Blessed (vv. 4-10)

We learn that the true sheep of God know their Good Shepherd, and He knows them. A false shepherd they will not follow. We remember the words in I John 2:20, "Ye have an unction from the Holy One, and ye know all things," a statement referring to the antichrists in the world.

So it is that even the humblest believer will, on hearing unsound and unscriptural teaching, cut through the brilliant logic and the swelling oratory and say (possibly without fully knowing why), "There is something wrong here. That is not the true teaching of the Word."

On the other hand, there is the prompt response, the "heart strangely warmed" (as John Wesley described his experience in the little chapel at Aldersgate), by the truth as it is in Christ.

It is an abundant life that becomes our daily portion as we belong to Christ. It is no little thing to be a Christian, not only because of its future glory, but because of the present satisfaction. Here is the full and the full-orbed life men seek elsewhere in vain.

Now we come to the great truth of our text, the heart of the whole matter as we see Jesus as

III. The Good Shepherd—Dying for Us and Living Again (v. 11)

This verse opens a section of Scripture which continues through verse 18. It

makes known that there are wolves out to devour the sheep, led by that great wolf, Satan. He would destroy us, but he cannot, for we have a Shepherd willing to die to deliver us.

He, the Son of God and Son of man, laid down His life for us, His sheep. But note the all-important word of verses 17 and 18. He said, "I have power to lay it down, and I have power to take it again." If He had remained in the grave, there would be no hope for any of us; but He arose from the dead, our ever-living Saviour and Lord.

How will this message about the Good Shepherd be received? (See vv. 19-21.) Some believed, others rejected. It is so today; but let us be alert to find and help those who are ready and eager to believe.

March 7

The Raising of Lazarus

John 11:32-46

MEMORY SELECTION: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.*—John 11:25

"Death cannot keep his prey—

Jesus my Saviour!

He tore the bars away—

Jesus my Lord!

Up from the grave He arose,

With a mighty triumph o'er His foes . . .

Hallelujah, Christ arose!"

The blessed One who has presented Himself as "the bread of life" (John 6:35), "the light of the world" (8:12), "the door" (10:9) and "the good shepherd" (10:11) now stands forth in all His eternal glory as "the resurrection and the life" (11:25).

The background of this truth is the story of the death of Lazarus, with all its sorrow and shock, and of what happened when Jesus came to his grave. Lazarus and his sisters, Mary and Martha, were our Lord's close friends. Their home at Bethany outside Jerusalem was His safe and quiet retreat.

Now, Lazarus was sick, very sick, and Jesus was away on the Father's business. The sisters sent for Him, but He did not come, so Lazarus died. We are reminded by this that

I. The Friends of Jesus Do Know Suffering and Sorrow

Let's be clear about that point. While the Christian is not "of the world," he does live "in the world," and here he must meet all the problems of life. Being the friends of Jesus did not exempt Lazarus and his sisters from human suffering and sorrow, but it did assure them of the needed grace to bear their trials victoriously as they learned to trust Him in their darkest hour.

Jesus had delayed His return, not because He did not love them, but that He might glorify God before men in the great deliverance which He had in mind for them.

No doubt they asked again and again, "Why does He delay?" It is the heart cry of thousands who call on Him in their hour of trouble. They, too, must remember that the purposes of God are quite beyond our ability to understand. We serve no good purpose when we puzzle our hearts over the adversity



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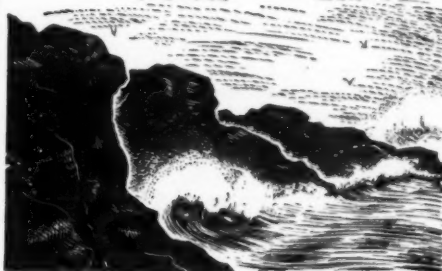
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which has come to us as the children of God.

We do well in such an hour to remember rather that

II. The Love and the Help of Jesus are Always Sure

Note that the failure of Jesus to respond at once to the message from His friends did not mean that He had deserted them. He loved them (v. 5). He loves us. That is all we need to know.

The compassionate Jesus did come. He always does, for He has never failed any child of His, and He never will fail anyone who trusts Him. We can count on that!

The time and the manner of His answer to our prayers may not conform to our desires or coincide with our opinions of what should be done. But we know only in part. He knows all. Let us trust Him, come what may, knowing that it will all work out for His glory, and for our good, for we know that

III. Jesus Has the Only Satisfying Answer to Our Need

The ultimate and final foe of man is death, and if death ends all, then life has comparatively little meaning and purpose. The matter is discussed in the great resurrection chapter of Scripture (I Cor. 15), and the conclusion is that "if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:13, 14).

But we have the assurance of Christ Himself, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Death was conquered by Christ (I Cor. 15:54), and in Him the believer is victorious over death and the grave (I Cor. 15:55-57). Thanks be to God! We close with a quotation from another hymn:

"Is there anyone can helps us, One who understands our hearts,
When the thorns of life have pierced them till they bleed?
Yes, there's One, only One,
The blessed, blessed Jesus, He's the One!
When afflictions crush the soul,
When waves of trouble roll,
And you need a friend to help you,
He's the One!

March 14

Jesus Faces the Cross

John 12:20-32

MEMORY SELECTION: *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*—John 12:25

Before speaking to His own disciples in the precious and intimate words of John 14-16, Jesus gave His last word to the outside world. As His death approaches He makes plain that He must die that man might be saved. He faces the cross, but even as He does, He also requires that men face that cross also and decide how they will relate their lives to Him who died there for the sin of the world.

The raising of Lazarus brought Him the praise of the people (vv. 12-19) and

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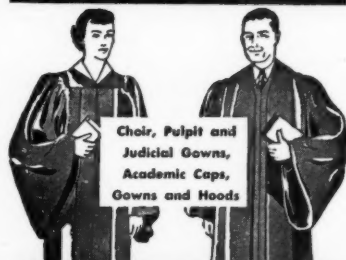
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the increased hatred of the Pharisees. The issue was clear. Men must decide, as they must today, what they would do with Christ. We note first that

I. God Honors Men Who Serve Christ (vv. 20-26)

It is good to note that whatever else had prompted the Greeks to come, they wanted above all to "see Jesus." A man has progressed far on the road to usefulness and blessing when he makes known his desire to see Jesus. Coming to Him meant coming to the One who has the words of eternal life.

We are glad too that the disciples promptly brought these men to Jesus. That is the true function of every Christian worker, to bring men to Him. Let no man permit his own ideas and programs ever to come between an inquiring soul and the Lord who can meet his need.

At first glance our Lord's reply to the Greeks seems rather singular. Did He not wish to receive them? Would He drive them away by talking about His coming death? They had probably come to see Him as the great religious Leader, the King of the Jews. Why then did He confront them and His disciples with the announcement of His approaching death on the cross?

The answer is clear. These men did not need a leader, a teacher or an example. They, like we, needed a Saviour. It is as a sacrifice for sin that our Lord will draw all men to Himself. Exalt the cross in your preaching and teaching, for men need a Saviour.

A tremendously important principle of Christian service is expressed in verses 24-26. We too must follow Christ in sacrificial service, yes, at the cost of our own lives, if we are to have the approval of the heavenly Father (v. 26). It is our love and devotion to His Son which the Father honors, because

II. The Father Glorifies the Son (vv. 27-30)

The awful blackness of the burden of the world's sins which He was to bear on the cross pressed down upon our Lord in an agony of soul which is beyond our ability to understand. His soul was troubled; but even in that moment He did not turn from the hour of His death for mankind. The glory of God was His only desire, and He knew that the Father would glorify His own name even as He glorified the Son. It was to the glory of God that the Son gave His life, and He thus gave honor and praise to the Father.

Then came the voice of the Father from heaven. He had glorified His own name in the Son, and would do it again, yes, again and again.

Do we exalt the name of Christ by our single-hearted devotion? Do we who bear the name of Christ really "hate" our own self-willed lives (v. 25) that they may be devoted to eternal verities? Is not failure here the cause of the impotence of the Church in our day?

Notice that those who heard the voice from heaven were divided in their opinions. Some knew that a heavenly message had come to them. Jesus said that it was for them (v. 30). But others, alas, had only heard what they thought was thunder. May God give us grace to

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hear His voice when He speaks, and not dismiss it as just the rolling of the thunder!

We note as our final thought the blessed fact that

III. The Son Draws All Men to Himself (vv. 31, 32)

Because Christ was lifted up to die on the cross, there is victory over sin and death even as declared by His resurrection. This is the message men must hear, for it deals with the central problems of life, sin and death.

But, you say, sin and death are still in the world. Yes, and Satan is still loose in the world deceiving men. True, but Satan is defeated (John 16:11). Death still comes, but the sting of it is gone for the Christian (I Cor. 15:55-57). The world, the flesh and the devil still fight against God, but the Christ of Calvary is drawing men to Himself. One day He will come again as King of kings and Lord of lords, to declare in its finality the victory which has already been won.

Let us be reminded anew that it is Christ the Saviour who will draw men, if we will only exalt Him in our preaching and teaching.

Duckling Unaware

[Continued from page 19]

laughed to see the improvement. My heart glowed as I saw the sudden joy in the eyes of her mother and dad as they noticed her attractiveness and found her ready to laugh and joke with them.

While they visited I wandered into a ward of neglected old men. One man in particular had caught my eye because he was endlessly tying knots in a string. I felt inwardly that this outward foolishness seemed important to him. Since he never seemed to catch up with his self-appointed task, I sat down beside his bed and helped him. The delight that replaced the hopeless vacancy in his eyes was worth the uselessness of the task to me. But one thing marred that visit. The doctor passing in the hall glanced in, and was surprised to see me so conscientiously tying knots in a string.

I felt the old terror again paralyze me. Would this further condemn me as insane in his sight? But at that moment I was comforted with the thought of another verse of Scripture: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

♦ This became the sustaining credo for the days that marched in steady horror through the next month. I had several more shock treatments. After each of them, I found the terror greater, the past more obliterated, my mind more confused. Again and again all I could assure the psychiatrist was that I had had a strange divine experience in which I had understood for the first time who God really is—a Person now living and dwelling in me.

At last came a dreadful interview when the doctor and I went round and round on all these matters. I felt that if I had another shock treatment, all reality would be gone and I would be hopelessly insane for the rest of my life. He felt that until I had been purged of this "divine revelation nonsense" I probably was insane. In all spiritual honesty I could not deny my experience.

At this point my husband stepped in, sensing what I was going through, and insisted upon my release from psychiatric care. The doctor argued that I should remain in his care for further "rest." But as I explained to my shocked family when I got home and told them of the nature of my treatments, "Who could rest in such a place?"

The family decided I could really rest at home if I had a chance to start the old routines gradually and with the boys still with relatives. Actually in a few days I felt fine. I found myself whirling through my work and radiant when my husband came home.

Since the boys were to be away at least another three months, I became restless, and decided to get a job to add that responsibility and ability to attest to my mental soundness before my family and friends. But I found that everything was not as easy for me as I had hoped. Strange doubts still plagued me and I would feel as though I had experienced what the Quakers call a spell of "dryness."

✦ DURING one of these fits of depression, my father invited me for a gala supper with my two sisters, one of whom had just returned from a tour of duty overseas as an army nurse. After dinner they wanted to go to a movie, but I asked to be excused and arranged to wait for them elsewhere. When they were gone, I sought a telephone book and looked up the address of the Pacific Garden Mission, to which I was strangely drawn by the stories of its help to other perplexed souls like myself.

The service that night was the first I had ever attended in what might be described as a fundamental Christian atmosphere. I found it very different and heart-warming. Afterward I walked quite calmly into the prayer room and there two lovely women came to talk to me. I simply poured out all my problems and perplexities of the last months, including my experience with the mental hospital. When I finished one of the women said, "My dear, if you do not watch out, you are going to wind up back in a mental institution."

I was shocked by her bluntness, but she hastened to add, "You are going on your Christian experience alone—without scriptural guidance, without fellowship with believers. That's mighty risky, and it is just what Satan wants you to do.



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In that way he can keep you continually confused."

She prayed with me, listed Bible verses to strengthen my conviction, and urged that I find a church home at once where I could have real spiritual sustenance.

On my way home that night I pondered where I might find such a church as described by my mission helper. Around the corner from my apartment was a small church which seemed to be eternally lighted and full of people. My husband and I had often joked about their being "queer ducks" to want to spend so much time in church. I resolved to try it at my next opportunity.

♦ THAT week end the boys came home for the first time, the oldest lugging a new book which he insisted I read to them before they went to bed that Saturday night. It was the familiar classic, "The Ugly Duckling," in very simple form. As I read the story to the sleepy-eyed little fellows, for the first time in my life my heart went out to that little misplaced swan. There was something elusive underlying that story that I felt I must possess. Was God trying to speak to me through it?

The next morning, to my husband's amazement, I was up early. Humming happily I dressed the boys and escorted them to the small church around the corner for Sunday school and the whole morning service. Each word seemed especially said for me, and I drank it all in thirstily.

That evening I let my husband put the boys to bed and I went back again. Alone, I sat near the back and listened to the testimonies. To my astonishment and joy, one after another told of having just such a spiritual experience as I had had when God transformed my life. This then wasn't so unusual. I wasn't queer or mentally unbalanced. The thought hit me at that moment that it was the "normal" people who were really off-center in their lives. Unless God was the center, we were off the track.

In a tremendous moment of spiritual peace, God in His grace revealed the message He had for me in "The Ugly Duckling." The person I now was could no more be understood by those untouched by God's grace than the ducklings could appreciate the swan.

♦ FROM that moment on, I have known nothing but joy and confidence in my Christian experience. Today, my three boys are nearly grown. We are active members of a fine gospel-centered church in which we all take an active part.

Just a few months ago I became aware that I wanted to be a real witness for Him. I prayed about it and asked that wherever I witnessed, He lead the way. A few days later the name of a fellow

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employee in my firm was referred to me as in need of spiritual help.

I began to talk to her, but it was not until one day as we discussed the almost unbelievable confusion and sadness in her life that she revealed to me that she had at one time been an inmate of a mental institution. As she said that, my heart was gripped as if by an invisible hand. Was this God's way of telling me why I had suffered that month of horror after becoming a child of His? Was that a preparation for a life of service that only He could have envisioned at the moment?

I did not know, but I invited her for lunch at my home, and then I told her of my own past experiences and how God had dealt with me. Her eyes opened wide with new understanding, and we knelt together beside my living room couch that afternoon while she took her life and problems to Him.

As I saw her heart warmed and the stirring of His divine revelation of Himself in her, I was carried back to that moment in my own life when I knelt beside my little radio listening to Mr. Loveless' words. At that moment I felt the Lord Jesus Christ again in all His wonder and power and glory as if for the first time, and as I knew I would know Him throughout all eternity. **END**

He Reaches the Unchurched, Too! (Continued from page 30)

several hundred persons who had responded to the clear-cut invitation to "receive Christ as personal Saviour." In addition, a large number of young people surrendered their lives to God... and over 5,000 people had pledged to "read the Bible daily and establish personal and family prayer life" during the twenty-two days' campaign.

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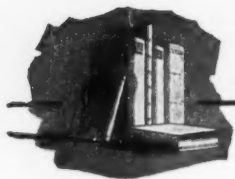
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Reviewed by J. Arthur Springer



Graham

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It is an excellent volume, heartily recommended for reading by believers and for giving to those not yet believers. It would not be at all surprising if God were to use it extensively to turn many thoughtful persons to Christ as Saviour and Lord, in whom alone is peace to be found.

HOW TO SOLVE YOUR PROBLEMS, by
Faris D. Whitesell, Zondervan Publishing
House, Grand Rapids. 153 pages,
\$2.00.

In recent years the prevalence of worry has prompted the ingenuity of thinkers on human troubles to express themselves through many books in veritable avalanches of words. Much of this material is unaided human reason expressed in psychological terminology or vain and shallow platitudes. This book, however, makes a more helpful approach.

With the assistance of Ruth H. LeFever, able youth counselor of a great Baptist church in Kansas (who wrote five chapters), the author has produced a very practical and readable volume. A number of the chapters deal with subjects of everyday interest to the average person. Western civilization would certainly be improved if everyone could learn and act upon the advice provided on financial, marital and vocational problems, bad habits, suffering, fear and worry, doubts and unbelief, temptation, old age, suicide and death, all of which come under the scrutiny of God's Word. The closing chapter is a fitting capstone to a well-constructed book and deals with the need for the victorious Christian life.

This book will prove highly profitable reading, especially to pastors and counselors with more limited experience than the authors. On the whole, the average individual will grasp the contents, provided he reads with serious concentration and an open heart. Highly commended. A. M. D.

KINGDOM WITHIN, by Siebold Ulfers.
Wm. B. Eerdmans Publishing Co.,
Grand Rapids. 304 pages, \$3.00.

This is a novel of the highest caliber. As the story opens we are introduced to a day-dreaming shepherd lad named Weigen, who is represented as having grasped the truth of the basic nature of the one true Church which is Christ's Body. As the story terminates and, after we have been introduced to a variety of characters who have endured a

variety of testings, trials, misunderstandings and personal failures, we find this character stating that his church is richer than either of the two congregations in town because both pastors, both councils and many from both groups of Christians, belong to it.

Deep lessons are taught as the varied characters are portrayed in their diversified temperaments and traits. This is a powerful story translated from the Dutch into excellent English rhetoric. We commend it enthusiastically to the Christian public.

A. M. D.

TRAINING YOUR CHILD FOR CHRIST,
by Edith M. Gunderson. Moody Press,
Chicago. 64 pages, 60c.

Here is help for perplexed parents on how to train children for Christ. The problem is serious in many homes, even where one or both parents are Christians.

The book does not deal exhaustively with the seventeen subjects introduced by the author, but every matter is handled adequately. A feature of the book is the chart presenting human life from "The Plane of Infancy" to "The Plane of Adulthood," and showing the stairway of ten steps up which the life climbs. The first step is shown as obedience, without which, the author says, "all other efforts are in vain." The child who is taught this necessity, gently and firmly, will not require arguments, warnings, pleadings and so on. There is very strong and highly necessary emphasis on this first requirement in bringing up children.

Because the book is brief, the busy mother will be able to quickly grasp this basic instruction on matters proved in the experience of the author, herself a busy mother of five children (now grown). There is help on marriage, the home, the child, parental self-control, truth, school life, companionships, and ten other subjects of immediate value to inquiring parental minds.

We strongly advise the use of this book in homes and study circles and advocate its wide reading. A. M. D.

OUTLINE OF PSYCHOLOGY, by Wallace
Emerson. Van Kampen Press, Wheaton,
Ill. 480 pages, \$6.00.

This book, written by a distinguished Christian scholar and professor, is intended to point up contacts between biology, philosophy, and Christian doctrine. Since psychology is a study of human nature, the spiritual aspect is just as real and relevant as a study of glands or nervous system.

In his preface Dr. Emerson anticipates some criticisms of his work and gives his reasons for them. First he has overemphasized things the psychologist does not know in order to indicate to the beginning student need for further research in the field. He has not included routine information available in other texts (for instance, the subject of perception), because this is so easily accessible. Then he has included much historical material to help the young person distinguish between old issues and new data. Experimental proofs are sometimes lacking because the beginner is not equipped to understand them.

On the whole the reviewer feels that Dr. Emerson has presented his field in a scholarly way, leaving room for the discovery of new truth in God's great universe without rejecting the findings of the best minds and tools of our day. Especially helpful to the young student of psychology in its Christian implications is the material on the spiritual man, conscience, faith, commitment, regeneration, and the place of the Lord Jesus. A. T. A.

AT WORK FOR A CHRISTIAN WORLD,
by Archie A. Bolitho. Warner Press,
Anderson, Ind. 124 pages, 75c.

The author has in mind two purposes in the writing of this book: first, to awaken in the Christian his great responsibility for the need of the world to know Christ; second, to provide a guide for missionary education for training classes and discussion groups in the local church. He has had wide experience on the mission field and in directing training courses in this country.

Each chapter is followed by a summary of the contents and a list of topics for study and discussion. The chapter headings are provocative questions answered fully by the text. Following the example of the Lord Jesus, missionaries at work may be translators, teachers, doctors or nurses, helpers, evangelists, and reformers. These are the answers to the question of the first chapter, "What Do Missionaries Do?"

The author gives the Bible answer (Rom. 1:16) to the question of the second chapter, "What Makes Them Do It?" An outline of missionary history is found as an answer to the question of the third chapter, "What Have They Done?" A challenge to the Christian is found in the chapter, "What Needs Doing Now?" Finally the Christian answer is found in the last chapter, "What Can We Do About It?"

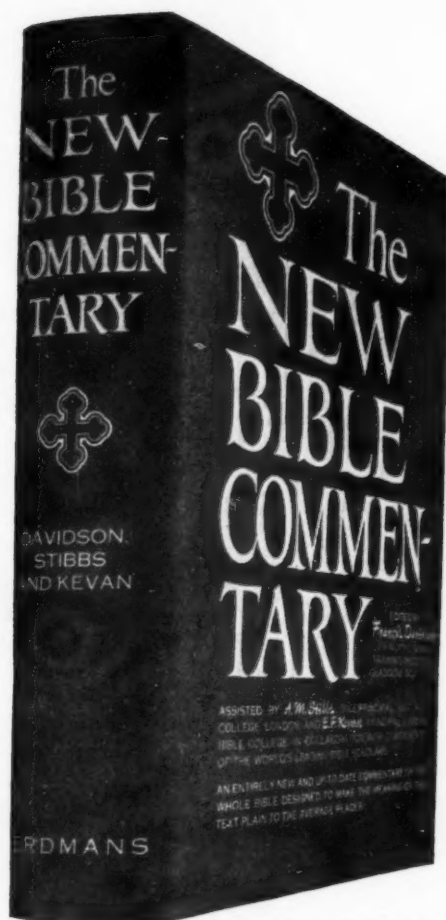
This concise book presents the facts and the challenge of Christian missions. A. T. A.

TOGETHER WITH GOD, by Elizabeth B.
Jones. Warner Press, Anderson, Ind.
158 pages, \$1.00.

This book is the second in a series of four on "The Christian Home," and is for parents of children from six to eight. The author is a devoted Christian worker, writer, wife and mother of four children of various ages. Each chapter contains thoughts for the children from the Bible and from everyday poetry and prayer, and suggested reading for parents with careful notes.

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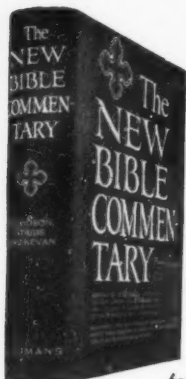
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IN FAVOR WITH GOD AND MAN, by Kathryn B. Peck. Warner Press, Anderson, Ind. 154 pages, \$1.00.

This book is planned for Christian parents of children nine, ten, and eleven years of age. It is the third volume in a series of four on "The Christian Home." The writer is a Christian worker, poet, wife and mother of three children now grown. Each chapter begins with an inspirational poem on Christian home life, and ends with things to do at home and books to read, both for parents and for children, with descriptive notes.

Topics include: "Home is the Best Place— for every child, a Christian home"; "There's One Sure Thing—the Christian family worships together"; "I Need a Pattern to Go by—Christian guidance in life's problems"; "Family Affairs—counseling together in the Christian family"; "Days to Remember—Christian uses of holidays in the family"; "Read a Good Book Lately?—good reading and religious conversation in the home"; "Never a Dull Moment—Christian uses of daily experience; things to do on Sundays"; "Juniors and Others—the junior learns to live with others"; "I Want to Be a Christian Now—guiding juniors into the experience of conversion and beyond"; "We Are Workers Together with God—home and church work together for the junior."

The parent will find a wealth of specific suggestions for guiding children in Christian living in this book.

A. T. A.

YOUR TEEN-AGER AND YOU, by Audrey J. Williamson. Warner Press, Anderson, Ind. 96 pages, \$1.00.

This book is for Christian parents who have young people aged twelve to eighteen in the home, and is the last volume in the above-mentioned series on "The Christian Home."

In it a sincere Christian mother and teacher outlines practical helps for guiding the Christian growth of adolescents. Topics included are "How Do We Start?" "Is My Teen-Ager Normal?" "Am I the Right Kind of Parent?" "Is My Teen-Ager a Christian?" "What Is Our Home Like?" "What About My Teen-Ager's Friendships?" "Do I Know Where My Teen-Ager Is?" "What of My Teen-Ager's Devotional Life?" "Has My Teen-Ager Found His Place in the Church?" "Is My Teen-Ager an Aggressive Christian?" The style is simple and interesting. Excellent readings from many reliable sources are listed at the end of each chapter, with descriptive notes after each.

Christian parents of many denominations will find help in this book for the greatest ministry of all, Christian parenthood.

A. T. A.

MARBLEHEAD, by Bill Brinkley. Fleming H. Revell Co., Westwood, N.J. 96 pages, \$1.00.

This is a cartoon story about a student, Marblehead, who wondered who and what and why he was. Marblehead finds that science as the sacred code of final authority can never explain the purpose of his existence. His professors' theories do not satisfy him. He becomes angry at his pastor as they debate the question, "Does man have any real purpose in the universe, and is there or is there not—an Absolute?"

Finally Marblehead comes to see that most men live and die with the evidence of "an Absolute plan" all around them, but in most cases they refuse to look at it. He comes to see that there are "Absolute Laws," which men cannot break; rather they break themselves on them. Man is different from all other living species. There is a moral law superimposed in his being. He has a free will to choose, either a blind purposeless existence, or a purposeful absolute direction. The way out of his doubt to "the Absolute" is "through a bridge built across, nineteen hundred years ago." The next to the last picture is a cross which leads to "the beginning." This is the nearest the book comes to presenting the redemptive note.

Many will likely receive help through the book. One could wish that the ideas of the personal God, the Word of God, Christ

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and His redemptive work had somehow been clearly introduced into the pictorial narrative, though the author-artist may have felt that some of the ends in view would thus have been defeated. W. F.

THE PENTECOSTAL ERROR, by Cyril H. Maskrey. Light Publishing Company, Box 208C, G. P. O., Adelaide, South Australia. 32 pages.

The author of this booklet was for fifteen years an "apostle" and full-time minister in the Apostolic Church, and therefore speaks as one who has been saved out of the two errors of this movement, speaking in tongues and divine healing.

This is the first treatment of this subject that has satisfied the present reviewer. The author shows that both speaking in tongues and divine healing were special means whereby God would attempt to reach rebellious Israel for a hearing and reception of the gospel, and that when Israel was finally set aside (Acts 28), these signs also ceased. The author also deals with the speaking in tongues in the Book of Acts. The booklet is well written, well-documented with Scripture, and the discussion is presented in a loving, gracious manner. K. S. W.

IMMORTAL TIDINGS IN MORTAL HANDS, by Arthur J. Moore. Abingdon-Cokesbury Press, Nashville. 128 pages, \$1.75.

This book, by the resident bishop of the Atlanta area of the Methodist Church, is based on the Fondren Lectures, delivered at Southern Methodist University. The chapters express the passion of a soul on fire for Christ and the cause of missions, and are designed to stir Christian people out of their apathy and lethargy. The approach is decidedly postmillennial, and is reminiscent of many volumes which appeared early in the century. But whether premillennial or postmillennial, we all need the consecration and daring of the veteran bishop. One only regrets that the personal return of Christ plays so little part in the author's thinking. J. C. M.

FUNDAMENTALS IN CHRISTIAN EDUCATION, THEORY AND PRACTICE, by Cornelius Jaarsma. Wm. B. Eerdmans Publishing Co., Grand Rapids, 482 pages, \$5.00.

For all concerned with the progress of Christian education within the framework of the Reformed faith and for all who are seeking to develop a Christian philosophy of education for themselves, this book is essential reading.

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dealt with by leaders in the Reformed framework, and is stimulated to work out his own statement of assumptions, aims and methods in his own Christian education program. W. F.

THE SECOND COMING OF CHRIST, by L. Berkhof. Wm. B. Eerdmans Publishing Co., Grand Rapids. 102 pages, \$1.50.

This is a good book to be read by premillennialists who regard those who differ from them on prophetic themes as near modernists. The author, president-emeritus of Calvin Theological Seminary, is an amillenarian, and he is that because he believes that it is the teaching of the Bible, which to him is the ultimate authority.

Three groups of people come under the lash of the author: modernists, Jehovah's Witnesses, and dispensationalists. Fortunately, the criticisms leveled at these are of different content!

Strong amillennial statements such as this should set us examining our own position. The objections raised to the premillennial view are not all easily answered. Certainly they are not answered by closing our eyes to them. Dr. Berkhof admits that the two comings of Christ were seen as one event in the perspective of the Old Testament. May not the same principle hold for the future—that events even far apart may be seen as one in the perspective of the New Testament? That the amillennialist not admit.

One disappointment in the book is that in the chapter on "The Comfort of His Coming," so little is made of the joy of seeing Christ, being with Him, and being like Him. More stress is laid on our deliverance from present struggle, and so on—all true, but not the main comfort of the blessed hope. J. C. M.

THE WOLF DOG, by Ken Anderson, Zondervan Publishing House, Grand Rapids. 151 pages, \$2.00.

Gyp was a mongrel with a strain of wolf in him. Crippled Tooley Paggert, slurringly called Rattlebones because of his deformity, became his owner when he traded a highly prized sling to transient gypsies for him. The lad lived in a shanty with his cruel mother and her former cruelty to him was greatly intensified by her neurotic hatred of the pup, which Tooley loved with a confident devotion.

The story continues excitingly through the vicissitudes of a boy's suffering and sacrifice to prove that his wolf dog is to be trusted as a valuable sheep dog and not butchered as a menace to the flocks. Interesting characters emerge in the story, such as Timothy Weaver, the clergyman; Coss Ginsford, the drunken shepherd, and others. Gyp, the wolf dog, is blamed for the ravages among the flocks of sheep. In due time Tooley's dog is vindicated, after saving its young master from the jaws of a murderous wolf, and the young cripple is honored by his community for exposing the real cause of the severe losses among the sheep.

As a story this book is tops. The writer has produced one of his best tales for young people. It is not a preachy book, yet somehow or other, the message of the gospel does emerge and John 3:16 is quoted verbatim with effective emphasis.

We believe the author deserves all the material and moral encouragement the Christian public can bestow upon him for supplying our youth with such wholesome and enjoyable stories. This should prove to be a most popular book. A. M. D.



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ELECTRONIC ORGANS, by Robert L. Eby. Van Kampen Press, Wheaton, Ill. 213 pages, \$5.00.

A complete catalog, textbook and manual for all existing American-built electronic organs and also of some discontinued and foreign organs. Undoubtedly musicians, architects, audio enthusiasts, electronic engineers and organ hobbyists would find this a valuable reference work. It is profusely illustrated and contains detailed descriptions, mostly in highly technical language. The reviewer wonders whether the layman who is concerned with the problems of selecting an organ for church use would find much of value in the book. There does not seem to be much objective comparison of the various models in language which such a layman would understand. In fact, the chapter entitled, "Selecting an Electronic Organ," is only three pages long. D. P. H.

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HEAVENLY PRAISES, compiled by Edwin Guber and Moody Press Staff. Moody Press, Chicago. 144 pages, 40c.

This is a pocket-size songbook, suitable for evangelistic campaigns or any other church activity in which a standard hymnal is not needed.

Many of the songs are old familiar ones, which have been in use so long that their copyright and renewal have expired. Yet people enjoy singing them. There are a few numbers of the solo type, but most of them are congregational pieces. Possibly the inclusion of a few new compositions would have added interest. H. D. L.

THE LITTLE HYMNAL, Moody Bible Institute. Moody Press, Chicago. 68 pages, 15c each; \$12.50 per 100.

A pocket edition. Approximately 5x3 inches in size, containing 68 of the most familiar hymns and gospel songs. A valuable book for the service where a wide variety of songs is not important, or where transportation of the books is difficult. D. P. H.

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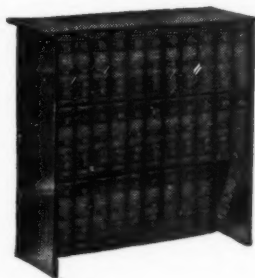
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I Saw the Master, by Roger C. Wilson. 18c. Anthem about Christ's ministry with no solos. Moderately difficult.

Hear Us, Lord, by Haydn Morgan. 18c. A cappella. SSATB anthem of supplication. No solos. Scripture text.

Harvest Thanksgiving, by George Strickling. 18c. An anthem based on the tune "We Plow the Fields." A cappella ad lib. Moderately difficult.

A New Commandment, by Roger C. Wilson. 18c. An anthem for brotherhood or general use. No solos. Scripture text.

Oh That Men Would Praise the Lord, by VanDenman Thompson. 18c. A praise anthem based on Scripture text. No solos. Moderately difficult.

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He Shall Come Down Like Rain, music by Clifford McCormick. 20c. SATB unaccompanied, ad lib. Words from the Psalms. Not difficult.

Welcome! All Wonders in One Sight, music by Henry Fusner. 20c. A Christmas carol text by Richard Crshaw. Some divided parts. Fairly difficult.

Come to Me, All Ye That Labor, music by J. Roff. 20c. Text from Matthew 11. Organ accompaniment. Moderately difficult.

A Prayer for Our Country, words and music by Frank Cunkle. 20c. Three parts women's choir, unaccompanied.

All People That on Earth Do Dwell, by Paul Robinson. 20c. Based on the familiar hymn and hymn tune "Old Hundredth." Mixed voices unaccompanied. Divided parts. Quite difficult.

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The arithmetic of full salvation may be stated thus:

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Grace added

Gifts divided

Peace multiplied

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J. Arthur Springer, Editor

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"The Ninety and Nine"

By Ira D. Sankey

It was in the year 1874 that the poem, "The Ninety and Nine," was discovered, set to music, and sent out on its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential.

Mr. Moody had just been conducting a series of meetings in Glasgow, and I had been assisting him in his work as director of the singing. We were at the railway station at Glasgow and about to take the train for Edinburgh, whither we were going upon an urgent invitation of ministers to hold three days of meetings before going into the Highlands. We had held a three months' series in Edinburgh just previous to our four months' campaign in Glasgow. As we were about to board the train I bought a weekly newspaper, for a penny.

While thus engaged my eyes fell upon a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work—if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command.

After I had finished I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a

letter which he had received from Chicago. My chagrin can be better imagined than described. Notwithstanding this experience, I cut out the poem and placed it in my musical scrapbook—which, by the way, has been the seed-plot from which has sprung many of the gospel songs that are now known throughout the world.

At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was "The Good Shepherd." When Mr. Moody had finished speaking, he called upon Dr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence.

At the conclusion of Dr. Bonar's words Mr. Moody turned to me with the question, "Have you a solo appropriate for this subject, with which to close the service?" I had nothing suitable in mind, and was greatly troubled to know what to do. The Twenty-third Psalm occurred to me, but this had been sung several times in the meeting. I knew that every Scotchman in the audience would join me if I sang that, so I could not possibly render this favorite psalm as a solo.

At this moment I seemed to hear a voice saying, "Sing the hymn you found on the train!" But I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before. Placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me so to sing that the people might hear and understand. Laying my hands upon the organ I struck the key of A flat, and began to sing.

Note by note the tune was given, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had reached the

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hearts of my Scotch audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes said, "Sankey, where did you get that hymn? I never heard the like of it in my life." I was also moved to tears, and arose and replied, "Mr. Moody, that's the hymn I read to you yesterday on the train, which you did not hear." Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus "The Ninety and Nine" was born.

—My Life and the Story of the Gospel Hymns, Ira D. Sankey. Used by permission of the publishers, Harper & Brothers, New York, N.Y.

D. L. Moody and Missions

(Continued from page 38)

ing to the report, Moody was very much moved and was inclined to accept the invitation. But "after solemn deliberation it was deemed neither wise nor possible for him to accept." So he never went.

Moody was always a man of action, and very practical. This was true in missionary affairs as in all others. Sherwood Eddy tells that he first heard Bishop Thoburn of India at the Northfield Student Conference of 1890. In the course of a powerful message, Thoburn mentioned that very simple Indian workers could be supported for thirty dollars a year. But he made no appeal for funds.

When the congregation started to applaud the message, Moody had them stop. Instead of simply applauding, he said, it would be better to support some of those Indian workers. He and Sankey would each take one, and a leader on the platform would be ready to accept other contributions. Three thousand dollars was contributed on the spot.

He had shown the same prompt decisiveness at the first Northfield conference, five years before. On the day of prayer for missions he had invited Dr. Pierson to give a missionary message. Pierson was well informed and deeply interested in missions. Calling attention to the present situation in missions he said, "What is needed is a world missionary conference!"

As soon as the message was over, Moody jumped to his feet and asked the congregation to show approval of the proposal by a standing vote. He then appointed Pierson to head a committee of seven to draw up a call for such a conference. For members of the committee, he named a Presbyterian, a Methodist, two Baptists, two Congregationalists and a Church of England clergyman. The outcome was the great London conference of 1888.

MANY have speculated on what Moody's attitude toward present-day problems would be. In some cases it is hard to tell. In his own day, for example, he stood strongly behind the regular mission boards. In 1897 he said, "I am in sympathy with the boards... You cannot

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Probably you know some individuals who have been pursuing higher learning most of their lives—men who have enrolled in one institution after another, but are seemingly as far away from a definite goal today as when they began. And you may know others who failed to finish the eighth grade, yet have come to grasp the most important truth of all, that “the fear of the Lord is the beginning of wisdom.”

Dale Carnegie, famous public speaking instructor, has this to say in his popular book, *How to Win Friends and Influence People*:

“I believe now hardly anything that I believed 20 years ago—except the multiplication table; and I begin to doubt even that when I read about Einstein. In another 20 years, I may not believe what I have said in this book. I am not so sure now of anything as I used to be. Socrates said repeatedly to his followers in Athens: ‘One thing only I know; and that is that I know nothing.’”

What an admission for an intellectual giant like Socrates to make!

But so it is, even today. Earthly wisdom fades, and perishes with the noblest of men. “There is no knowledge or wisdom in the grave, whither thou goest” (Eccl. 9:10). And the fact ever remains that a ten-year-old child who has received Christ as personal Saviour knows more about God than the president of a theological seminary who has not.

There was a blind man in Jesus’ time who miraculously received his sight at the hands of the Saviour. Religionists of the day, irked at His continued performance of miracles on the Sabbath, taunted the man who had been born blind, saying, “Give God the praise: we know that this man [Jesus] is a sinner.” He wisely replied, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.”

Can you sing, with the redeemed, “Once I was blind, but now I can see”? If not, the eyes of your understanding are blinded by Satan, the god of this age. Your only hope of deliverance is that the light of the glorious gospel of Christ, who is the image of God, should shine unto you.

The gospel is the simple but all-important message found over and over again in the Bible: “how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor. 15:3,4). Are you ready here and now to believe with all your heart and trust the Lord Jesus Christ as your Saviour? (Read Acts 16:31). **END**

find a better set of men on this continent than those in the American Board, or in the Presbyterian Board.”

Yet in 1888 he had invited Hudson Taylor, of the independent China Inland Mission, to speak at Northfield. In fact, he even arranged for extra meetings to be held at sundown. He also urged Taylor to give a Sunday to Chicago on his way west.

Apparently what he opposed was the approach of those excessively independent individuals and groups who could not fit in with the regular boards. What his attitude would have been after modernism began to capture the mission boards was a problem he never had to face.

Of this much we are sure: Moody was an enthusiastic supporter of foreign missions. He was a true ecumenical in spirit, for whom denominational differences meant very little in the larger interest of spreading the gospel of Christ. Yet his ecumenism was strictly centered in the Bible. And in his thinking missions had just one major aim—the evangelism of the world. **END**

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Are You Ready?

(Continued from page 16)

♦ Do you know God? What a silly question! "Why," you say, "I've been going to this church ever since I was a child. I've been teaching a Sunday school class ever so many years."

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It is not enough dutifully to read a chapter in the Bible—and forget it. We must "meet God in the morning." Feed your own soul first, whether you study the lesson or not. Bishop Birney told a group of China missionaries, "Your first business out here is not to win souls to Christ. Your first business is to grow in grace."

You are the lesson you teach. Once that fact strikes home, you will never be careless about preparation. You will prepare to lead your pupils to Christ, and you will not neglect specific preparation so as to teach this week's lesson in such a way as to contribute to that end.

You are conscious of that wriggly, wiggly, squirming half-dozen youngsters clinging to your hands, your arms, laughing up at you, sharing a week's supply of secrets with you, bubbling over with enthusiasm—for everything but the Sunday school lesson. You have been absent-minded for a moment, thinking of your own unfitness for the task of leading little children to Jesus Christ. Tears will tremble in the corners of your eyes. But you smile reassuringly at your little ones, for you have just now put your hand in God's hand. You smile, for your heart is singing, "By Thy grace, Lord Jesus, I am ready!"

END

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It cost Peter a martyr's death.

It cost Jesus His life.

Does it cost you anything?

—Challenge

SERMONBUILDERS
J. Arthur Springer, Editor

Romans 10:8-13

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

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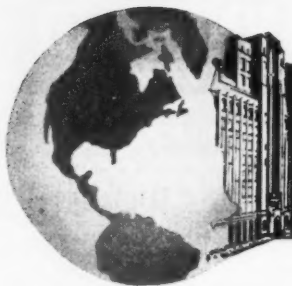
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A native Christian worker in Malaya writes, "I have shown the films in Communist camps and recently about 300 Communists indicated their belief in the Lord and prayed together." In the capital of Cambodia a number of raw heathen accepted the Lord. Many individuals, as well as mission boards, have purchased copies of the films for use in their respective fields, but most of the foreign distribution is done through the following groups:

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Norway—chairman, Thorleif Holm-Glad

Denmark—distributed by Christian Film Company, sponsored by Christian Business Men of Denmark. Chairman, Vilhelm Christensen

Sweden—chairmen, Gosta Nicklasson and Olle Engstrom

Japan—headquarters of The Evangelical Alliance Mission, Tokyo

Cox on Staff

Sidney E. Cox has joined the Extension staff of the Institute, according to Director Bernard Aldridge. Mr. Cox is well known throughout the nation as an evangelist, Bible teacher and writer of gospel hymns and choruses. From his pen have come such songs and choruses as "This One Thing I Know," "Deep and Wide," and "I Love Him Better Every Day." He is now available for conferences and meetings through the Extension Department of MBI.

MBI Takes Over Airport

A glorious answer to prayer has solved a seemingly insurmountable problem facing the aviation section of the Missionary Technical Course.

New directives issued by the Civil Aeronautics Administration recently demanded airport and shop facilities which MBI could not provide without erecting new buildings. Since the airport was up for sale, a building program was entirely out of the question. The alternative was the surrender of the certificate of approval covering the mechanics school.

In the face of this situation the Institute is most grateful to a friendly organization that has now purchased the Wooddale Airport, and has made it available for exclusive use of MBI's missionary aviation program.

Since January 1, the Institute has been utilizing the entire field. The field is now classified as private, with no commercial operations. "Airman's Guide," national bulletin of CAA, will be requested to list the field as closed on Sundays, and the entire airport will be dedicated to the Lord's work.

Noonday Hymn Sing



Former student Lawrence W. Williams '40 (arrow), and 30 of his young people from Silver Lake, Wis., enjoy a noonday Hymn Sing on WMBI in the Crowell Hall lobby. This daily broadcast is a "must" for MBI visitors.

Collectors' Item



In response to many requests, the Alumni Association has ordered a special twelve-inch MBI plate from the world-famous Josiah Wedgwood Company of England. Eight scenes depicting ministries of the school are arranged around the edge of the plate. In the center is an etching of the Arch. The color is deep maroon on white. Only 2,000 will be made. The expected delivery date is February, 1954, and the price is only \$1.95, plus 30c postage. Order through the Alumni Office at Moody Bible Institute, Chicago 10, Ill.

A nonagenarian of Coruna, Mich., announces that he has read the Scriptures so consistently during his lifetime that he has worn out thirteen Bibles to date.

—New York Times Magazine



Culbertson and Chorale Accept Invitations to Visit England

DR. WILLIAM CULBERTSON and the Moody Chorale under the leadership of Don Hustad have accepted invitations to visit Great Britain this coming summer.

Dr. Culbertson will be one of the speakers at the world-famous Keswick Conference, July 16-24. This conference for the deepening of spiritual life is attended by hundreds of Christians from all over the British Isles.

During July also the 35-voice choir, with President Culbertson, will tour England, Scotland, Ireland and Wales. They expect to minister in many of the cities which Moody and Sankey touched eighty years ago. The group will leave for Montreal on July 3.

An English committee on arrangements has been formed for the convenience of those who wish to have the Chorale in their church or community. A few open dates remain. Further details may be had by writing to Robert Mountain, chairman, 30 Lingfield Road, London, S.W.19, England.

Summer School

Pastors, teachers and housewives about 500 strong attended the Summer School sessions at MBI last year. This splendid response indicates that an even greater number will enroll in Summer School this year to study the Word of God.

Sessions in 1954 will be held from June 21 to July 9 and from July 12 to 30. Approximately 50 subjects are being offered in Bible, missions, music and related fields. Since tuition is free (except for private music lessons), costs, including room and board, will average less than \$14.00 a week for most students. A catalog giving full details may be obtained by writing to the Office of Admissions.

News in Brief

► Construction work needed to complete Torrey-Gray Auditorium is expected to begin shortly after Founder's Week.

► The Institute will conduct conferences this winter in Florida at Park of the Palms in Keystone Heights, at Sebring, and at Boca Raton.

► Dr. Coder, Alan Redpath and many others will speak during Moody Week at Winona Lake, July 18-25.

► Day School student James Williams is improving following a serious injury in a fall from a three-story apartment building. He reports that his mother has recently found the Lord.

► Friday, February 5, is the anniversary of D. L. Moody's birthday. He was born in 1837.

► On November 1, 1953, H. C. Crowell completed thirty years of service at MBI.

► Dr. William Culbertson was elected president of the Accrediting Association of Bible Institutes and Bible Colleges at their recent annual meeting held in Chicago.

► The recently organized Missionary Equipment Service has moved to new and larger quarters at 679 North Wells Street, Chicago.

► More students are now enrolled in the Missionary Course than in any other course at MBI.

Faculty Engagements

James R. Calhoun—Mar. 9-21, Saltzburg Regular Baptist Church, Saltzburg, Pa.; Mar. 28-Apr. 4, First Baptist Church, Canisteo, N.Y.; Apr. 6-11, Fassett and Gillett Baptist churches, Fassett, Pa.

Dr. William Culbertson—Mar. 9 and 10, Baptist Tabernacle, Atlanta, Ga.

Philip R. Newell—Jan. 31, Grace Methodist Church, Milwaukee, Wis.; Feb. 20-27, Hampton-DuBose Academy, Zellwood, Fla.

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Planned by those who know the Bible Lands—Dr. Joseph Free, Professor of Archaeology at Wheaton College and Director of the annual Spring Cruise (February) also plans the Summer Trip.

Tour leaders for the summer of 1954 are Dr. and Mrs. Kenneth Kantzer. He is Chairman of the Department of Bible and Philosophy at Wheaton College and a graduate of Harvard University.

This trip will be especially valuable to laymen, students, ministers, teachers, business men, secretaries, and others who can be away only in the summer.

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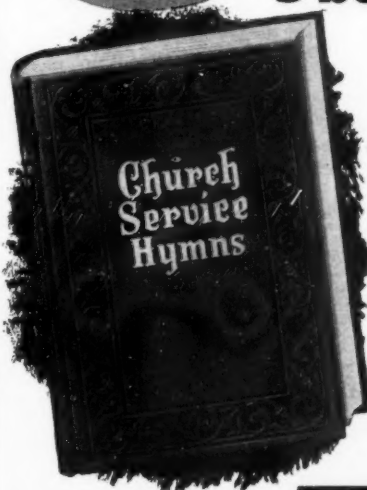
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- a revival of faith in rural America



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Mr. Moody's Last Journey

[Continued from page 15]

proved. Dr. Schauffer attributes this to the fact that, like all those who are very ill, Mr. Moody was helped by the knowledge that he was on his way home.

Returning the old special car to Kansas City with Mrs. Niel and Mr. Vining, Dr. Schauffer arranged for a drawing room on the train for Buffalo and Mr. Moody was then much more comfortable. A report from Decatur, Ill., on November 18 in the *Kansas City Star* states that the train stopped there and a good many friends came aboard. By that time, Mr. Moody felt well enough so that he wanted to go to the dining car. However, he was dissuaded from doing this and had his meals served in his drawing room.

† Dr. Schauffer recalls how the people gathered at every stop and brought flowers by the armload.

“What shall we do with them?” the young doctor asked the evangelist as he saw the drawing room become more and more filled with flowers.

“Wait till we are well out of town and then dispose of them,” the evangelist instructed. He did not wish to offend the kind friends who were so thoughtful, but there was little available space in his drawing room for flowers.

During the long journey, the young doctor had many conversations with the dying evangelist, who even then spoke earnestly to him concerning salvation.

Some of the reports state that Mr. Moody's son came aboard the train at

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Write to: ALFRED A. KUNZ, Executive Director

The Pocket Testament League
156 FIFTH AVENUE, NEW YORK 10, N. Y.

Buffalo, but Dr. Schauffer says that no one came aboard.

★ The evangelist and his physician arrived at Greenfield, Mass., on Sunday, a day on which there was no connecting train to Northfield. Consequently the remainder of the journey of about twelve miles was made by carriage. By that time Mr. Moody was feeling very well, and as they passed along the highway he pointed out the houses, naming those who lived in each place and mentioning their characteristics.

Shortly after the two arrived in East Northfield and Dr. Schauffer had seen the sick man safely home, a fire broke out in a nearby house, and with the wind blowing toward the Moody residence, it was feared that it would catch fire. This emergency only spurred the sick man into action, and he gave orders for packing and carrying out household goods until he had everyone working. Then, perhaps in answer to prayer, the wind suddenly changed, the sparks blew in the opposite direction, and the Moody home was out of danger.

Dr. Schauffer stayed overnight at East Northfield, and the next morning a doctor from Boston arrived to take charge of the case. Dr. Schauffer then left for New York and was soon on his way home.

★ The following telegram was sent from Mr. Moody to Dr. Niel in Kansas City and was published in the *Kansas City Star*, Monday, November 20, 1899:

"Have reached home safely. Have traveled backwards and forwards for forty years and never stood a trip better. Regret exceedingly being forced to leave. Had I been with you I would have preached on, 'Thou art not far from the kingdom.' My prayer is that many will be led into the kingdom under Mr. Torrey's preaching. I want to thank the good people of Kansas City for their kindness and prayers. Dr. Schauffer and Mr. Vining have been of great help, and I appreciate your kindness in sending them.

"D. L. Moody"

Specialists at first held out hope for Mr. Moody's ultimate recovery, and in the days following his arrival home Mr. Moody himself frequently expressed the opinion that the Lord might yet wish to raise him up for further work. Through the remainder of November, however, and into December, the evangelist became steadily weaker. Finally, on December 22, he passed quietly and with evident joy into the presence of the Lord. "This," he said on the morning of his death, "is my triumph; this is my coronation day!" END



God, Grant Us Faith

BESSIE SAUNDERS SPENCER

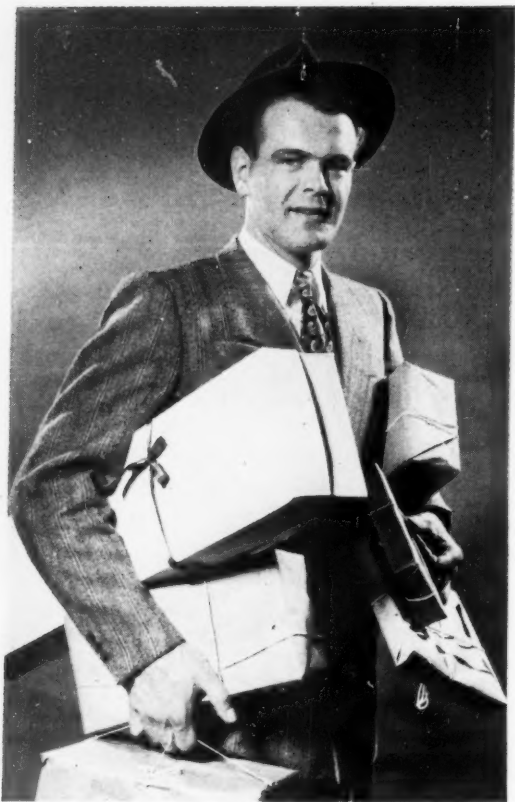
God, grant us faith as our great part,
Guard Thou the soul and keep
the heart;
And help us know that Thou dost still
Give strength for Thorn and Cross
and Hill!

Moody Monthly

YOUTH

Supplement





The self life may be just as evident in the urge to buy every new fancy as in the urge to boast or exaggerate. Lambert Photo

He's the Lord of Your Pocketbook Too!

By W. Glyn Evans

DURING the Middle Ages a university student buried his purse and marked its resting place with a stone. On the stone he carved the words, "Here lies the soul of Licentiate Peter Garcias." The burial itself suggests a decision. Peter Garcias once worshiped his purse, until he felt the ridiculous hopelessness of it all. Then he buried it to rid himself of the scourge.

The Lord Jesus doesn't ask you to bury your purse, but He does lay claim to the Lordship of it. Have you learned that Christ is the Lord of the pocketbook as well as of the heart? Or do you feel that money is such an earthly, mundane subject that He really has no interest in it? That's a mistake. He is the Master of income and outgo.

✦ If you want a Bible example, look at Paul. Rather than become a financial burden to his fellow Christians, he took up tentmaking to pay his way (Acts 18:3). He not only said, "Owe no man anything" (Rom. 13:8), but demonstrated what he meant by personal example. He was

scrupulously careful about finances. Although Paul was filled with the Spirit, he didn't carry his head in the clouds. When it came to financial matters, he exercised the sober sense of those whose purses had been turned over to the same Saviour who had taken charge of their hearts.

If you'll look closely you'll catch a hint of our Lord's sensitivity to paying debts. As a citizen under the Jewish law, He was, like every other citizen, expected to pay the temple tax. To show His disciples the necessity of fulfilling every financial obligation, He instructed Peter to take from the fish's mouth a coin to pay the tax "for me and for thee" (Matt. 17:27). It is startling, isn't it, to discover that the Son of God was concerned about such details.

Tragic scenes have sometimes resulted from the failure of Christians to put Christ in the center of their finances. An evangelist from Australia once told the story of an after meeting he was conducting in which he asked for testimonies

(Continued on page 80)

Many Christians

let go of

everything but

the purse

strings

You WIN Teen-agers

By Mina Wiarda

WE may be certain that the teen-ager, like everyone else, is out to find real satisfaction. When he finds someone who is truly satisfied, he makes at least a mental note of it. Thus it would seem that the best way to lead him to Christ is to show him by your assured, integrated spirit and by your ready and prudent conversation about Christ and witnessing for Him that you have the secret of satisfaction.

John Bunyan was a miserably unhappy young man. One day as he walked down the street he overheard a little group of humble women talking about their great joy in the Lord Jesus. Bunyan determined to seek Christ, and he found what they had!

Be on the alert to give the teen-ager bits of literature which are interestingly and attractively gotten up. He will probably read them when he is alone.

Also, try to take him to gospel services, especially youth meetings, where there are live testimonies, good music and a message from God's Word. This will help him realize that there are many others walking the pilgrim way. Often the Spirit of God will speak to him there, too.

When you feel that he manifests real interest (for this moment you have been praying!) take him aside and carefully and prayerfully explain to him from an open Bible or Testament the simple plan of salvation. Stress God's great love, Christ's great work of atonement, the Spirit's ministry in the heart, and the great promises of the Word. Clinch it all with such passages as John 3:16; John 1:11, 12 and Romans 10:9, 10 and 6:23.

Show him that he must either accept or reject Christ—that there is no middle ground. Help him to see the importance of making a decision now (II Cor. 6:2); that there is real danger in putting off such a decision, because sin hardens the heart and life itself is uncertain.

If there is evidence that the Holy Spirit is speaking to him, invite him to settle the matter now and to pray with you. Be ready to help him if it appears that he needs guidance in calling on the Lord for salvation.

Whenever a teen-ager professes to receive the Saviour, be sure to point out that God *promises* eternal life to those who believe on the Lord (I John 5:12, 13). Show him, too, that if he has meant business with the Lord, he is now to obey Him (I Cor. 6:20) and to look to Him to enable him to live the Christian life (Phil. 4:13). Present to him the need for confessing Christ, for daily prayer and Bible reading, and for Christian fellowship. If possible, help him in a practical way to establish continuing ties with a Bible-believing church.

Probably as you part, a smile will break out on his face that will tell you he has found that for which his soul has sought—wonderful salvation in Christ Jesus!

END

by
Jane R. Bade

**If you want
a party
that will attract
young people
and bring them
back, try a . . .**



Valentine Fun Festival

HOW many times have you strolled down the midway of a fairground and wished you could try your hand at every booth in sight? Maybe you shot a few moving ducks, popped a pink balloon. But all you got was a plaster piggy bank, and you knew you wouldn't come out ahead; so you pulled your hand off those jingling nickels, ate more popcorn, and just watched.

There's something about some clay milk bottles and a ball to throw at them that makes a person itch to try his skill, so why not take advantage of this appeal and make your next party a Valentine Fun Festival with your own expense-free, fun-filled midway?

For advance posters, clip circus pictures or comic valentines. Postal notices could be valentine cards or candies pasted on construction paper hearts.

The valentine theme makes decorating a snap. Red and white streamers, paper hearts and flowers, cupids, doves, and last year's valentines draped around the room set the stage for a festive event.

♦ ANY large basement or recreation room can be transformed into the "glittering midway" by constructing colorful booths along the wall. Partition these booths with chairs, folding banquet and kindergarten tables, or discarded cardboard cartons. Enclose each stand with a canopy of streamers by attaching several to the wall, then bringing the loose ends to the partitions or some homemade support at the front. Movable coat racks make excellent supports. Be colorful and imaginative in painting ads for each booth.

Now think of all the various booths you've seen that you can re-create here. How about throwing darts at balloons,

rings around coke bottles in a case, knocking over milk bottles, throwing a softball in a milk can, pitching valentine candies onto small various-sized plates and onto a floating dish or numbered checker board. Have a popcorn stand, soft drinks too, if you like. Put on a side-show contest for the fattest man by giving two boys some large size clothes, and lots of pillows. Give them the signal, and see which "fat boy" finishes first. Let everyone have a chance to guess how many candy hearts there are in a bowl. Draft one fellow to guess each girl's weight. Add your original ideas too.

For prizes use penny candy or humorous "white elephants" dug up out of basements and attics, wrapped so the winner can't see what he's getting. Some prizes might be extra tries at the same or other booths, free popcorn, an extra guess at the candy jar, etc.

As guests arrive, issue an identical, but liberal number of tickets to each person—so many for each booth and for refreshments. At the end of the evening make an award to the person winning the most prizes, also the person guessing the closest number of candies.

A very effective stunt, but one requiring preparation is a "house of horror." Put a couple of boys in charge of setting up this "terror trail."

You might have your patrons crawl (guided by an attendant's voice) on hands and knees along a narrow board, up a shallow, padded teeter-totter, through a puddle of water, an area of wet, cooked macaroni. Include some loud noises, sudden voices. Make them squeeze under a low table or chair. To a blindfolded person in a dark room even the most shallow drop, common substance

and familiar sound will seem terrifying—and fun!

♦ ONE unique way to serve refreshments is via the box social. To start your party with supper, begin with the box lunches and proceed with the midway entertainment. Otherwise, let the boxes contain cake, cookies, candy or pie to conclude the evening.

Each girl brings a lunch or dessert for two, attractively packed and tied in a box. (You can devise a workable method if you have uneven numbers of boys and girls.) She and her box receive a number at the door. Each boy draws a numbered paper heart and eats with the gal whose number he draws. Arrange your tables for three or four couples by designating several of the box numbers in the centerpiece. This mixes your group, giving opportunity for new and better acquaintances. You might make an award to the couple with the most appropriately decorated refreshments and container.

Skits are always appropriate at the party's end. Persuade some of your group to originate a variety number or a satiric valentine sketch copied from some "soap opera." Make your emcee a side-show barker.

Use your judgment about including a time around God's Word. If it is your custom, slow your party down with a few songs and finish with a devotional. Otherwise save it for a more subdued evening.

By the way, don't forget to invite those new friends. Parties can always be an attractive introduction to one phase of a true Christian's life.

Put your heads together, work wholeheartedly, and you'll have a hilarious and highly successful Fun Festival. **END.**



The friendship of fellows and girls who work and play together is normal. Vetter Photo

Only a select few know the answer to . . .

What is This Thing Called "Love"?

By JOHN A. WITMER

WHAT is this thing called "love"? For young people today—to borrow the words of William Shakespeare—"that is the question." Apparently it is like electricity—something from which practically everyone benefits, but nobody can explain. The *status quo* of the question is described with precision by Mark Twain's comment on the weather: "Everybody talks about it, but nobody does anything."

The first step in the solution of any problem is the definition of terms. With this thing called "love," however, that is difficult. Not that definitions or attempt at definitions do not exist. There are many definitions; the very number of them, however, is confusing. One authority defines love as "that indescribable itching in the region of the heart that you cannot scratch." Someone else has written: "Life is just one fool thing after another; love is two fool things after each other." A seminary student—an expert on all things erudite as a result—defined love poetically as follows:

*"Love is such a funny thing;
It's something like a lizard.
It worms its way into your heart
And nibbles at your gizzard."*

Such definitions, however, bring us closer to the answer to our question.

♦ THE Greeks had three words for love. An understanding of the significance of these three words will aid us in comprehending "this thing called 'love.'"

The first word is *eros*. The god of Greek mythology who corresponds to Cupid bore this name. He was the god of love. The aspect of love represented by this word is human, physical love or passion. It is the side of love which is related to animal magnetism and physical attraction. In its basic significance and in its original usage

the word had no inherently sinful connotations, but among the Greeks it came to be linked with immoral affections. It is significant that the word is never used in the Bible.

Love does have a physical side. The attraction of a beautiful girl or a handsome boy is perfectly natural and normal. Such an attraction, however, is not an adequate concept of love nor a sufficient foundation for a lifetime of marriage. Physical beauty is a fleeting, transitory thing. Love that is based simply on beauty of face and figure will usually flee; sometimes it will turn to hate.

The second word is *philia*. It is found in English words like philanthropy and Philadelphia. It represents the aspect of human love expressed by the word *affection* or perhaps *friendship*. It connotes the idea of companionship, fellowship, camaraderie. As it is applicable to relationships between fellows and girls, it approximates what today is called "Platonic love."

The friendship of fellows and girls who work and play and study together is perfectly natural and normal. Companionship alone, however, is not an adequate concept of love nor a sufficient foundation for a lifetime of marriage. The affection of friendship is likewise transitory. It depends in large measure on constant association. Diverging interests make friendships wane. My friends and I were known as "the Three Musketeers" in high school because we were inseparable; but now our correspondence has dwindled to sending Christmas greetings and we rarely see each other any more.

♦ THE third word is *agape*. People say

that "love is blind," but this is the word which proves it isn't. This is love that has discernment, love that properly evaluates its object. This is love that involves respect and even reverence for the one it loves. This word represents the love which embraces the totality of the personality—body, soul, and spirit—intellect, emotions, and will.

Agape is the all-inclusive word for love, the apex of the human concept. But restricted simply to the human level of expression, even this word is not the ultimate definition of love, because it cannot reach beyond the limited, finite horizon of human expression.

The fact is, however, that this word for love is not limited to the human level of experience. Rather, in its origin and use, the word is representative of a divine sensibility; a heavenly emotion; an infinite, eternal affection. "For it should not be forgotten," as Trench reminds us, "that *agape* is a word born within the bosom of revealed religion." This is the word which speaks of the love of God and which provides, therefore, the standard by which all love must be measured and judged.

♦ In this quest, therefore, to find "what is this thing called 'love,'" the trail leads finally to the Bible. This library of books which is the Word of God reveals that "God is love" (1 John 4:8, 16). Love is the basic motivating characteristic of the Creator and Sovereign of the universe. Consequently all the love in the universe of whatever form is ultimately related to God who is love, and such love is either a reflection or a perversion of His love.

God expresses this love among the Persons of the triune Godhead—Father, [Continued on page 80]

Contest That Counts

By Dave Enlow

No "reasonable facsimile"
in this contest . . .
it's the real thing!

As you are reading this, more than 6,000 fellows and girls throughout the country are all set to go on one of the greatest contests in this contest-conscious country. It is a big, nation-wide contest with no box tops . . . no slogans . . . no "why I like" letters. The only requirement—250 Scripture verses memorized in twelve weeks! To the contestants—awards throughout the contest; to the winners—a full week at camp free.

This is not a new contest. With a vision of the importance and need for Scripture memorization, Dr. N. A. Woychuck started the Bible Memory Association ten years ago with about 600 contestants. In 1953, with headquarter offices in St. Louis, Mo., and still under the direction of genial and energetic Woychuck, BMA enrolled 6,000. Although assisted in the work by Viola Hilton and Frances Tucker, much of the routine checking, mailing and similar work is done by volunteers. Willing and enthusiastic volunteer helpers are also used in the different cities where they serve as "hearers," committee men and women, and camp counselors.

Anyone between the ages of nine and twenty (some exceptions made below nine) may enter the contest. Creed, denomination or race make no difference.

There have been many cases where all the required Scripture verses have been learned, yet the contestant has not really come face to face with the Lord as his personal Saviour until after he has reached camp.

♦ **TAKE Bill**, for instance. Bill was at camp last summer. We had spent a busy day. There had been morning watch, classes, swimming, hiking, and then the impressive evening service that had sobered us all. Now it was time for cabin devotions.

The cabin was dark, except for flashlights upended in the center of the floor. Only fifteen minutes before taps . . . I wondered what I should say to the fellows—seven keen teen-agers. It was my first experience as a counselor and teacher,



Contest winners—those who memorize 250 Bible verses—enjoy their week of camp to the full.



Some of the pleasant moments at BMA camp center around this neat—and busy—refreshment stand.



Boating and fishing? Of course! But there's also time for serious business with the Lord.

and I felt the challenge and responsibility keenly. I breathed a quick prayer for guidance.

"All right, fellows," I began, quietly and informally, "before we read a few verses of Scripture, I wonder if any of you have anything to say. Anything at all—maybe how you're enjoying camp—something special the Lord has done—just anything that is on your heart."

Solemn quiet reigned. Then the young fellow on the bunk across the aisle cleared

his throat and started talking.

"I . . . I just want you to know," he said, with a seriousness unknown to most teen-agers, "last night, after the evening service and after our devotions here in the cabin, I got down on my knees and asked the Lord Jesus Christ to come into my heart." His voice shook a little and had it not been for the dim light I am sure we would have detected tears near the surface.

"That's wonderful, Bill!" I said as he



These campers were selected for their radiant smiles while singing. BMA Photos

finished. A tingling thrill swept over me and I realized that another young life had come to know Him.

But that is only half the story. The following night, during testimony time, Bill's sister got up. Her face was radiant. "I'm really praising the Lord tonight," she began. "The other night I noticed my brother raised his hand for prayer—but he didn't go forward. My heart was burdened and the girls in the cabin joined me in prayer for Bill. Right at the very time we were praying, Bill was on his knees accepting Christ!"

The chain reaction of a Spirit-directed camp continued its wonderful work. Still other fellows and girls responded to the gospel invitation, without pressure of any sort, as they witnessed firsthand the power of prayer. And, true to the Word, these young people had become "new creatures in Christ." Their lives were not the same. Their ambitions changed from worldly pursuits to full-time Christian service . . . some as missionaries or preachers.

These 150 campers represented only a fraction of the almost 4,000 who had successfully memorized 250 assigned Bible verses in the early weeks and months of 1953. And this camp period was only one of ten that had been provided without cost to the contestants for their good work.

The spiritual enthusiasm engendered in young lives is impossible to calculate. Dr. Woychuck challenges the contestants to read the Bible through in a year, and to memorize a verse a day, Monday through Saturday, reviewing on Sunday, for at least two months following the camp. This challenge is willingly accepted by a great majority of the campers. In this way they get a head start on their next memory contest (due to begin about February 1). Some of the campers I knew were starting Book II, others already had reached Book V, last in the BMA series.

♦ Do the fellows and girls follow through?

Here's one instance I happen to know about. My son Rusty, nine, and his two buddies, Randall and Vernon Flint, slightly older, had gone through Book I with flying colors: no "prompts" during their twelve weeks of reciting a total of 250 verses. And then they accepted the challenge.

Two months later the boys were read-

ing simultaneously in the Book of Deuteronomy. They had faithfully memorized a verse a day for six days of each week.

Our BMA rally meets in our living room every Sunday afternoon. One of the boys, assigned the previous week, leads an informal song service from the BMA songbook *Making Melody*, recalling happy and memorable days at camp. Another of the boys prepares and gives a quiz on the chapters read during the preceding week. Still another delivers a brief "sermon" based on the verses memorized during the week. Then we listen to recitations of verses, hearing all of them not just the ones for that week.

♦ THE threefold plan of BMA accomplishes a spiritual purpose that is unequalled.

First, its three-month memory contest plants the Word of God in tender hearts. The influence is felt throughout the entire family, as it inspires parents and other children to memorize Bible verses.

Second, the finest in Christian literature for children is made available to the contestants, who satisfy their reading appetites on wholesome literature rather than the trash seen in too many homes.

Third, and vitally important, is the week of camp that draws young people into a close relationship with the Lord Jesus Christ. Hundreds have found Him as personal Saviour at these summer camps; literally thousands have been given a new vision of victorious Christian living and service, many dedicating themselves to full-time Christian service as missionaries or ministers.

Now, on the eve of another great contest, those who have had even the remotest contact with BMA are thrilled with the expectation of the year ahead. Once again thousands of verses will be stored away in lives, and among the winners who will flock to camps next summer will be many who will "press toward the mark for the prize of the high calling of God in Christ Jesus." END

He's the Lord of Your Pocketbook Too!

[Continued from page 76]

from those who remained. Several arose and offered a few words on behalf of their Saviour. In the back row, alone, sat a woman weeping.

After the service the evangelist spoke

to her at the door. Was she troubled? Yes, she was. Could the evangelist be of any help? No, it was none of his concern.

The man of God pressed for an explanation. Finally she said, "I am a mother with four children to support. Two of those who testified owe me money."

There is no greater hindrance to the Lord's cause than the example of Christians whose money sense has not been touched by the Crucified.

♦ How should Christian young people pursue their financial affairs? Here are some suggestions:

1. *Budget your income.* Set aside your portion for the Lord, for living expenses, for savings, for recreation, etc. Stick to your budget faithfully. The discipline will stand you in good stead later on when financial responsibilities increase.

2. *Pay debts promptly.* If you are not able to meet an obligation, go to your debtor and explain the situation to him. Work out an arrangement for meeting your obligation as soon as possible.

3. *Avoid unnecessary spending.* Few Christians realize that the self life may be just as evident in the urge to buy every new fad or fancy that may adorn the shop window as in the urge to boast, to exaggerate, or to seek the headlines. Let the Lord handle your purse strings so that your purchases will earn gold, silver, and precious stones in the light of the judgment seat of Christ. END

What Is This Thing Called "Love"?

[Continued from page 78]

Son, and Holy Spirit (John 17:23, 24). God expresses this love toward His creatures also, however, because the love of God is the motivation of His redemptive program in Christ (John 3:16; Rom. 5:8). As expressed toward sinners who by faith receive the redemption which is in Christ Jesus, this love of God is infinite (Eph. 2:4 ff; I John 3:1) and enduring (Rom. 8:35, 37-39).

This love of God, furthermore, is given to Christians by the Holy Spirit (Rom. 5:5) and forms the first characteristic of the fruit of the Spirit in the life of the believer (Gal. 5:22). Once given, this love of God is to characterize the total life of the Christian (Eph. 5:2), both in his relationships to other believers (John 13:34, 35), in his attitude toward the lost (II Cor. 5:14, 15), and in the totality of his life of service and ministry (I Cor. 13:13).

True love, consequently, can be experienced only by the Christian, because only in the heart of the Christian does the Holy Spirit dwell; and true love can be expressed only by the spiritual Christian, because only such hearts does the Holy Spirit control to produce His fruit. When the love of God pervades our life, it sanctifies our friendships and it makes the love of man and wife the holy thing which God ordained (Matt. 19:4-6) as a type of the perfect union of Christ and the Church (Eph. 5:22-33).

What is this thing called "love"? I trust now we know, at least more fully apprehend. The question now becomes not "What" but "How." The problem now and always is not knowledge but action, not definition but translation into vital experience. END

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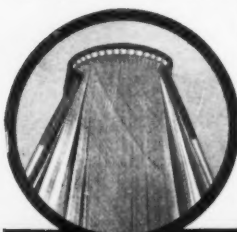
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